

T H E

CRITICAL REVIEW.

For APRIL, 1796.

Miscellaneous Papers, and Legal Instruments, under the Hand and Seal of William Shakespeare, including the Tragedy of King Lear, and a small Fragment of Hamlet; from the Original MSS. in the Possession of Samuel Ireland, of Norfolk-Street.

— quod optanti divum promittere nemo
Auderet, volvenda dies en attulit ultiro.

Æn. ix. 6.

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SUCH is the complete title of this wonder of the day! When we first heard of these papers, we confess that strong suspicions possessed our minds; but the mention of some illustrious literary names among those who believed them genuine, induced us to suspend our judgment, till ocular inspection should approve or reject. At first we even then rather inclined to credit them, so numerous were the pieces, and so antique the appearance of the whole:—and what man, who was not more than commonly suspicious, could suppose such long and laboured fictions, and forgeries of legal instruments, with numerous signatures and seals,—a case fitter for a court of judicature than for a court of literature? Not only did the heart thus affect the judgment,—but it was impossible not to *wish* them genuine: and what we wish we easily believe.

Yet, though we were thus among the original dupes, many suspicions remained. A hasty view did not permit an examination of the spelling, which would have of itself evinced the forgery,—being foreign to the orthography of the time; but the manner—the folding—the sealing of the letters,—their smoked appearance on the outside,—the hand-writing and

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seal of Elizabeth,—the absurd and varying tale concerning the discovery,—and other circumstances, conspired to suggest doubts, which further examination and reflection, and the perusal of the volume before us, have ripened into conviction. With the professed opponents of Mr. Ireland we have not even the least acquaintance, and we have praised his former labours; so that our opinion may be regarded as completely unbiased and unprejudiced.

We shall first give our readers a general idea of the contents of this costly volume, and then offer some remarks. It is inscribed to the *ingenuous, intelligent, and disinterested*, who have given their sanction to these papers! A respectable list of subscribers, in number about one hundred and twenty, follows. Then appears Mr. Ireland's Preface of nine pages, and to which we shall return.

As the papers are unpaged, the following directions to the binder supply the place of a table of contents—

Fac similes of Shakspeare's autographs.

Queen Elizabeth's Letter.

Extracts from Miscellaneous Papers.

Note of hand.

Letter to Anna Hatherrewaye.

Verses to the same.

Letter to the Earl of Southampton.

The earl's Answer.

Profession of Faith.

Letter to Cowley.

Portrait inclosed in the same.

Reverse of ditto.

Deed of Gift to Ireland.

Tributary Lines to Ireland.

View of Ireland's House, and Coats of Arms.

Bassanio and Shylock.

Agreement with Lowine.

Agreement with Condelle.

Lease to M. Fraser and his Wife.

Deed of Trust to John Hemynge.

King Lear.

Hamlet.

Mr. Ireland begins his Preface—not by informing us how he came by these papers—but by saying that he has spared no pains to discover their authenticity. In this and other parts he shows a most suspicious propensity to prove that the forgery is too well planned to admit of a positive detection, and at the same time to save himself from being regarded as the author, in case such a detection should arise. This is not the path of candour and integrity. He indeed pays an ill compliment

compliment to the public judgment, by supposing that it will without further inquiry be satisfied with the story that he received these papers from his son, Samuel William Henry Ireland, then under nineteen years of age, by whom the discovery was accidentally made at the house of a gentleman of considerable property. We shall not pursue the tale, but shall content ourselves with observing that it varies very much from Mr. Ireland's original draught, in which the deed to one Ireland, a friend of Shakspere, and several others of the circumstances, were quite unknown.

With the natural sensations of a man who is conscious that he stands not on firm ground, our *author* closes his story with the anger of Peter, in the Tale of a Tub, when he attempts to persuade his brothers that bread is flesh—‘ If you will not believe me, you may be d—d ! ’ Any pedagogue would detect a school-boy in a fiction, from the very identical progress here pursued. Mr. Ireland proceeds so far as to say that no critic or antiquary would wish for the disclosure of the name of the gentleman who possessed this treasure, because, forsooth, their own science may satisfy them whether the pieces be genuine or not ! What is all this, gentle reader, but the mere chicane of sophistry ? In the opinion of ALL the skilful, the pieces are not genuine ; and Mr. Ireland has only one resource—to give up the author. In a criminal court, he who had made use of a forged deed to his own advantage, would be regarded as the author ; and if he did not indicate how he came by it, he would be liable to every penalty of the law.

After some risible declamation concerning imposition and truth, Mr. Ireland condescends to inform the public that, if this volume meets with the encouragement to which it is entitled, as a *national concern*, he will publish the remainder of the MSS. in two volumes, at the moderate price of four guineas for the two ! Oh, John Bull, how is thy credulity abused !

Next we have some collations of Mr. Ireland's Lear, with the 4to. of 1608, to show the great superiority of the MS. but all we can discover is that Mr. Ireland does not understand Shakspere. In short the Preface is totally deficient in that proof and argument which the circumstances absolutely required.

The Preface is followed by two leaves of words and letters supplied, that appear to have been wanting in the MS.

In proceeding to the pieces themselves, the *fac-similes* of Shakspere's genuine autographs evince that he spelled his name *Shakspere*, as it stands in the parish register long after his death. Yet, in innumerable instances, Mr. Ireland has put it *Shakspere* ; and to every paltry memorandum, nay, to notes on margins of books, has Mr. Ireland affixed this gain-

ful autograph, and in every instance it is wrong spelled,—a circumstance of itself sufficient to excite a reader's suspicion. Another circumstance deserves notice, that from the words *By me*, in one of the real autographs, it is evident that Shakespeare wrote a stiff Roman, or upright hand; while the pretended MSS. are in a flowing Italian hand, more easy to a modern forger, but remote from this little specimen of the real hand-writing. **EVERY LETTER** in these words, and in Shakespeare's name, is different from those in the forgeries. They are quite remote alphabets, and never could have been used by the same person.

The letter of Elizabeth is not her hand-writing; her signature has a flow and dash, very difficult to imitate,—and it is very ill imitated. The folding of the letter, and the mode of placing the seal, are remote from the manner of the times. Instead of this clumsy seal, her real small seal, of the arms of England, should have been placed on a silken cord passing through the letter;—but real seals would have required assistance,—led to detection; and we suspect all the seals are stamped from wood.

The same identic Chattertonian spelling pervades all the papers, to whomsoever ascribed. The superfluity of letters was regarded as presenting an antique air,—but only betrays gross ignorance, as upon the whole the spelling of that time has as few superfluous letters as ours, as the reader may see on looking into any collection of state-papers. That *all* the papers should teem with this puerile mark of antiquity, is another positive proof of forgery, and would of itself convince any man versed in papers of that time. Nay there is no such spelling in the English language at any time; and it was only known to Chatterton.—Like purposes suggest similar ideas and means.

Passing the smaller papers, the *copy* of the letter to lord Southampton is *signed*,—an uncommon circumstance,—but autographs! Lord Southampton's answer is not his hand-writing,—nor an imitation of it,—but a mere random scrawl. There are letters of his in the British Museum.

The pretended sketch of his own portrait, sent to Cowley, is, as any engraver may see, a rude copy of the old print.

The wonderful deed of gift to *Ireland* was no doubt a happy thought. It is dated 25 Oct. second year of James, 1604: yet it speaks of 'the last month being the month of August.' Of the tributary lines, and the arms of Shakespeare and Ireland, eminently joined by a rope, we are afraid to speak.

The variation of the seals is singular: Shakespeare never uses his own arms or crest, and none of the others is appropriate:—the arms of Fraser are not those of the name. The large deed of

of trust to Hemming is a convenient fabrication, as it not only expresses that better copies of the plays were extant than those printed, but that Shakspeare had written a play called *Vortigern*.

The entire play of *Lear*, verbatim from the mock MS. fills 107 pages; and some pages of *Hamlet*, from a similar source, close this extraordinary volume.

As to the style and colour of the language, any writer of common ingenuity could compose equal imitations.

We shall not extend this article on a subject more deserving of silent contempt, than of solemn confutation.

The earth hath bubbles, as the water has,

And these are of them.

MACB.

But, as many pamphlets have appeared on this temporary topic, we shall be obliged to recur to it; and shall reserve any further remarks till they pass under our notice.

The Odes, Epodes, and Carmen Seculare of Horace. Translated into English Verse. By William Boscawen, Esq. 8vo. 7s. 6d. Boards. Stockdale.

SO successful have been the labours of our English literati in transfusing the beauties of the Greek and Roman Muse into our own language, that we can now boast of good translations of almost all the great classic poets. One criterion of a good translation is, that it be read with pleasure as a poem by the mere English scholar. Thus Dryden's *Virgil* and Pope's *Homeric* are perused with avidity by those who never heard of their originals; and Ovid will delight even in prose. But with regard to Horace the case is different. His satires indeed are capable of being modernised to great advantage; but his odes favourites as they are with every scholar, have not yet been translated in such a manner as to justify the fame of Horace to those who can judge of him only in an English dress. Particular odes have indeed been rendered with great spirit; and still oftener our odes and our songs have been enriched by hints caught from this great master of the lyric verse. Cowley, Dryden, Prior, Congreve, and others of our best poets, have given us charming specimens of Horace; but a complete translation has not yet succeeded in any great degree. That of Francis may deserve the scanty praise which Pope bestowed upon Secker,—‘it is decent;’ but we do not take it up as a pleasing work; the lines do not dwell on the memory. The scholar may look into it from the curiosity to see how Horace has been translated, and the English reader to be informed what

Horace said; but it forms no part, like Pope's *Iliad*, of our own stock of poetry. The reason of this failure we take to be, that the greater part of the odes of Horace being supported chiefly by delicacy of phrase and harmony of numbers, and depending much upon local and temporary circumstances, have really nothing in them that will bear translation. They are like some pieces of delicately wrought plate, of which the weight is as nothing, the fashion makes all the value. Mr. Boscawen, however, thinks otherwise, and has undertaken the laborious task, of the progress of which he gives an account in the following words—

‘ In the intervals of leisure from more material occupations, it occurred to him, as an interesting classical amusement, to compile, from the works of the English poets, all the lyick translations of Horace that seemed to preserve in any degree the spirit or elegance of the original. These he supposed to be so numerous, as to require only the addition of a few odes to render them a complete collection. On a nearer examination, however, this scheme presented several difficulties. There are, it is true, in the works of the British poets a variety of paraphrases and imitations of the odes of Horace, but few indeed of any distinguished merit that can properly be deemed *translations*. The collection by Mr. Duncombe (to which a very few could now be added) has shewn, that, after a diligent and judicious compilation, by far the largest proportion must still consist of new versions; which, if unsuccessful, will greatly overbalance the merit of the old. During this examination, he had made several essays of his own strength; the fancied success of which induced him to go through the whole, and, by avoiding in general the steps of other translators, as studiously as he pursued those of the original author, give his performance, if it had no other recommendation, at least the merits of novelty and fidelity. This occupation was at first taken up as a mere amusement; but, as that which has amused ourselves in the composition seldom appears likely to disgust others on the perusal, he has persuaded himself that even his feeble attempt may not be without its use. A very slight degree of success may excite others far better qualified to accomplish the task; but the failure of one unknown in literature will go but little way to confirm the opinion that every beauty of Horace must in our language evaporate and perish.

‘ To combat, if possible, this prejudice, with some degree of success, he has endeavoured to compensate for his deficiencies, both of poetical genius and classical experience, by all the diligence that his situation would permit; he has endeavoured to preserve, as nearly as possible, a middle course between literal translation and loose paraphrase. The former; it is true, is often incompatible with the spirit and ease of poetry; but he cannot dissemble his opinion,

nion, that the latter mode has been carried by modern poets, and is indulged by modern critics, to a greater latitude than can be defended by the just rules of translation; for, though a deviation from the exact words of our author, a slight expansion of his sentences, and possibly (in a few instances) an imitation, rather than a mere transcript of the sense, may be allowed, it is on the plea of necessity alone. In such passages we may hope for pardon, but ought not to require praise. A translator of Horace has indeed the *best* claim to this indulgence. Yet even he, if he is ingenuous, must confess, that, in more places than is generally apprehended, the closest translation is in *all respects* the best.' p. xviii.

After some other observations in which the author seems to have a just sense of the difficulties of his design, and a modest opinion of his own prospect of success, he gives a short life of his poet before he proceeds to the version of him.

Mr. Boscawen's translation includes the Odes, Epodes, and Carmen Seculare. He seems well to understand his author, and is as faithful to him as a poetical translation can perhaps be expected to be. We do not find, however, that in the article of fidelity, on which he lays a great stress, he is at all superior to his predecessors. The Odes are rendered in a proper variety of measures; the rhymes are good, and the verse sufficiently flowing, rather more so perhaps than that of Francis; and he is in general free from a very unpleasant fault, which the last-mentioned translator is often guilty of,—using the second person singular and the second person plural alternately in addressing the same person. We do not however perceive any peculiar spirit or characteristic excellence in Mr. Boscawen's performance, which will enable it to claim a decided preference over the labours of others in the same field; and to taste Horace, it will still be necessary to draw at the native springs. To enable our readers to judge for themselves, we shall give them two of the elegant and one of the loftier Odes.

' Oh gentle fount, whose streams divine,
Clear as the glassy mirror shine,
Blandusia! crown'd with many a rose,
To thee the genial goblet flows.
To-morrow's dawn, thy shrine to grace,
The goat shall yield it's wanton race,
Whose gently swelling horns presage
The fire of love, the battle's rage,
In vain: for soon his crimson blood
Shall stain thy cold transparent flood.
Ne'er can the dog-star's raging heat
Invade thy calm, thy blest retreat,

Where, in the cool refreshing wave,
 The herds, the wearied oxen, lave.
 Noblest of founts ! my verse shall raise
 Thy honour'd name to deathless praise ;
 Shall paint the oak's majestick shade
 Wide o'er the hollow rocks display'd,
 Whence rushing from the airy height,
 Thy babbling rills first spring to light.' p. 287.

This Ode is rendered with ease and elegance. There is, however, a fault in his making Horace call the spring *Noblest of founts*, as if it were noble, independent of his celebration of it. Horace, with that just confidence in his powers, which he often expresses, and which time has so well justified, says, *Fies, thou shalt become a noble stream, me dicente*, while I am singing the holm-oak placed over the hollow rocks whence thy waters flow. *Streams divine* is not in the text, and hurts the simplicity of the piece. The next is one that has been paraphrased with great spirit (though, as he justly observes, with many inaccuracies) by Dryden, and not ill rendered by sir William Temple.

‘ Fam'd offspring of Etrurian kings,
 Mæcenas, thee my softest wine
 Untasted waits : the rose it's sweetnes brings ;
 Prest for thy hair my richest perfumes shine.

Quit then, for once, the distant sight
 Of wealthy Tibur's humid lands,
 Of Esula declining from the height,
 And hills once plow'd by parricidal hands ;

Quit the vain wealth that cloys desire ;
 Forego thy proud resplendent dome ;
 Nor from it's cloud-aspiring towers admire
 The smoke, and din, and opulence of Rome.

Sooth'd by the change, the rich repose
 Full oft in cots, with simple fare ;
 Where, though no purple shines, no carpet glows,
 Content can smooth the brow of anxious care.

Behold, distinguish'd in the skies,
 Andromeda's resplendent fire !
 See Procyon, see the furious lion rise,
 Portending ardent suns and scorching fire !

In the cool stream, or grateful shade,
 The weary shepherd seeks to ease
 His fainting flocks ; nor bank, nor silent glade,
 Feels the soft freshness of the wand'ring breeze.

Thou

Thou sit'st, with ever-watchful care
Foreboding what our distant foes,
Seres, or Bactrians, may for Rome prepare,
Or hostile regions where the Tanais flows.

But the wise god, who veils in night
Fate's dark decrees, on human kind
Casts down a pitying smile, when vain affright,
When dread of unknown ills usurp the mind.

Secure whate'er *to-day* bestows :
The rest is borne by fortune's tide ;
Which, like the varying stream of Tiber, flows,
Whose waters now with peaceful murmur glide.

Now, swell'd by fierce indignant floods,
Roll rocky fragments to the main,
Roar through the echoing mountains, sweep the woods,
The herds, the village cots, and desolate the plain.

He, he alone is self-possest,
Who, rais'd above misfortune's pow'r,
Can say, " To-day I've liv'd, to day am blest :
(" To-morrow funs may gleam, or darkness lour ! ")

Can say, with independent pride,
" Those joys no envious fate can blast :
" The gods, omnipotent in all beside,
" Change not the blissful moment that has past."

Fortune with wanton malice sports,
Exulting in perfidious wiles,
Now hears my vows, and now another courts,
And charms alternately with fickle smiles.

I hail her presence ; should she fly
With rapid wings, I scorn her power,
Wrapt in fair virtue's garb life's storms defy,
And court integrity without a dower.

Though the split mast confesses the storm
With hollow roar, serenely brave,
No abject prayer I breathe, no vows I form,
Lest my lov'd treasure fate the greedy wave.

Then, though the mighty ship is torn,
To launch the humble skiff be mine,
Safe through the perils of the ocean borne,
Whilst favouring zephyrs blow, and stars propitious shine.

P. 348.

The translation is here generally faithful,—the language is dignified, and the cadences often harmonious, particularly in describing

describing the overflowing of the Tiber; but we would observe that *soft* is not an epithet in English applied to wine: *lene* might have been translated *mellow*, or some equivalent term. *The wise God who veils*, would be better rendered, *The God who WISELY veils*,—*prudens*, in that position, having the force of an adverb. *Secure* is not an adequate translation of *componere*, to *dispose*,—to *arrange*,—to *lay out* the time,—*æquus*, *fairly*, *to the best advantage*.

The last Ode we shall quote is the favourite one of Horace and Lydia, which has been perhaps oftener translated than any other, and which our readers may compare as well in our author's translation as in that of Francis, and the elegant one by the duke of Nivernois, given by Mr. Boscawen, which, like almost all French that is quoted by our English authors, is printed very inaccurately.

Whilst, folded in thy snow-white arms

No dearer youth thy love possest,

Whilst I alone enjoy'd thy charms,

Not Persia's monarch reign'd so blest.

LYDIA.

Whilst you no other love desired,

Nor Chloe's rose o'er Lydia's fame,

I bloom'd more honour'd, more admired,

Than Ilia's high illustrious name.

HORACE.

O'er my fond heart now Chloe reigns,

Skill'd in sweet song and musick's power,

For whom I'd brave death's keenest pains

To save her at that fatal hour.

LYDIA.

The gentle Calais warms my heart

With mutual love, with equal truth,

Twice would I brave death's fiercest dart,

So fate would spare the dearer youth.

HORACE.

What if returning love controul

Our hearts, no more inclin'd to roam?

Drive beauteous Chloe from my soul?

My Lydia find her long-lost home?

LYDIA.

LYDIA.

Though that lov'd youth be form'd to please,
 Bright as the star that gilds the sky,
 You, light as cork, and wild as feas,
 With you I'd joy to live, with you I'd die.' P. 272.

HORACE.

Plus heureux qu' un monarque au faite des grandeurs,
 J' ai vu mes jours dignes d'envie ;
 Tranquilles, ils couloient au gré de nos ardeurs ;
 Vous m' aimiez, charmante Lydie.

LYDIE.

Que mes jours étoient beaux, quand des soins les plus doux
 Vous payiez ma flamme sincère !
 Vénus me regardoit avec des yeux jaloux :
 Chloé n'avoit pas su vous plaire.

HORACE.

Par son luth, par sa voix, organe des amours,
 Chloé seule me paroit belle :
 Si le Destin jaloux veut épargner ses jours,
 Je donnerai les miens pour elle.

LYDIE.

Le jeune Calaïs, plus beau que les amours,
 Plait seul à mon ame ravie :
 Si le Destin jaloux veut épargner ses jours,
 Je donnerai deux fois ma vie.

HORACE.

Quoi, si mes premiers feux, ranimant leurs ardeurs,
 Etouffoient une amour fatale ?
 Si, perdant pour jamais tous ses droits sur mon cœur,
 Chloé vous laissoit sans rivale ?

LYDIE.

Calaïs est charmant : mais je n' aime que vous.
 Ingrat, mon cœur vous justifie ;
 Heureux également en des liens si doux
 De perdre, ou de passer la vie.' P. 275.

HORACE.

While I was pleasing to your arms,
 Nor any youth of happier charms
 Thy snowy bosom blissful prest,
 Not Persia's king like me was blest.

LYDIA,

LYDIA.

While for no other fair you burn'd,
Nor Lydia was for Chloe scorn'd,
What maid was then so blest as thine?
Not Ilia's fame could equal mine.

HORACE.

Now Chloe reigns; her voice and lyre
Melt down the soul to soft desire,
Nor will I fear e'en death, to save
Her dearer beauties from the grave.

LYDIA.

My heart young Calais inspires,
Whose bosom glows with mutual fires,
For whom I twice would die with joy,
If death would spare the charming boy.

HORACE.

Yet what if Love, whose bands we broke,
Again should tame us to the yoke?
Should I shake off bright Chloe's chain,
And take my Lydia home again?

LYDIA.

Tho' he exceed in beauty far
The rising lustre of a star,
Tho' light as cork thy fancy strays,
Thy passions wild as angry seas,
When vexed with storms, yet gladly I
With thee would live, with thee would die.'

In the first stanzas of this ode Mr. Boscawen has the advantage over Francis, particularly as the latter has fallen into the very unpleasant practice we before mentioned, of changing continually the second person from the singular to the plural. Mr. Boscawen indeed has done it once; but at least it is not in the same stanza. In the fifth stanza, Francis has the advantage. Mr. Boscawen has not kept the image of Love bowing his votaries again under the yoke, the more proper here, as it was evident this first attachment was a *yoke* which they had endeavoured, but in vain, to shake off. The construction in Mr. Boscawen is faulty—*Drive beauteous Chloe, my Lydia find*, wants something to depend upon. If the first is supposed to depend upon, *What if returning love*, the second cannot by any licence. In the last stanza Mr. Boscawen has the advantage of brevity, having expressed the thought in two lines less than his competitor, who likewise has a bad rhyme,

rhime, *strays* and *seas*; but he should have said, *a star*, not *the star*, which implies some particular one. The French translation is more elegant than either, but less close to the original. Venus is substituted for Chloe and Ilia, and the concluding comparisons are omitted. Indeed the French idiom would not bear the translation of the metaphor *levior cortice*. The recurrence of the same rhymes in the third and fourth stanzas is a fault in so small a piece. The last line has an epigrammatic turn, still more than the Latin. It may be added, that the delicacy of the French poetry is conspicuous in substituting general expressions for the *brachia candidæ cervicæ juvenis dabat*.

It would be needless to go over more of Mr. Boscawen's translations, in which there is great equality of merit; a few scattered observations we shall permit ourselves to make. In the twenty-fourth Ode of the first book, the animation of the first verse is lost by not keeping up the interrogative form, *Quis desiderio*, and he has indeed totally altered the idea. In the twenty-fifth of the same book he says—

‘ Resign thee, borne, like wither'd leaves
By the cold Hebrus' wintery waves,
To drear oblivion's reign.’

The Latin is—

‘ Aridas frondes—
Dedicet Hebro’—

which suggests the allusion, but does not express it. If the myrtle garlands are left to the reader to apply, so should the withered leaves.

Of the line—

‘ *O matre pulchra filia pulchrior*,’

he entirely loses the point—

‘ Thou whose bright mother, form'd to please,
Must yield to thy unrival'd power.’

The notes are full and judicious, the author having very properly availed himself of the labours of those who went before him, as well as added from his own stock: they are chiefly explanatory, and their authors are referred to. Verbal criticism, as this translation is published without the original, it was thought best to avoid, unless where a different reading from the Delphin edition (the translator's ground-work for the text) has been adopted, and that reading has influenced the translation. Mr. Boscawen, as well as Mr. Duncombe, rejects Sanadon's ingenious scheme respecting the *Carmen Seculare*.

culare. It is no doubt a point on which good critics may differ.

On the whole, Mr. Boscowen has acquitted himself with honour of a most arduous task, the difficulties of which every real scholar must be aware of; and if we had not *before* possessed any tolerable translation of Horace, the public would have been under high obligations to him. He has, however, procured an elegant amusement to himself, and to those who may be inclined to peruse a new version of the scholar's favourite classic, though we apprehend no version will ever supply the desideratum of a translation at once faithful and spirited, which shall fully justify to the English reader the enthusiasm which he has heard expressed for the immortal works of the Roman lyric bard.

A Defence of the Right to Tithes on Principles of Equity.
8vo. 1s. Deighton.

THOUGH we think that the argument of divine right to tithe, when used analogically, deserves not to be utterly exploded, nor *that* taken from the application of them in a stipendiary way, to those who officiate in the church; yet the true ground on which to consider them, we apprehend, is as prescriptive, and appropriate to the several corporations, all of which are combined in one great whole. In this light they are to be regarded as the property of the several corporations to which they are annexed; and in that view being of an establishment anterior to all other property in the kingdom, not even excepting the estates of the crown, it becomes a matter of serious consideration, how far any argument applied to the suppression, alienation, or modification of them, would not apply, with equal or greater force, to all other property whatever.—Is this claim of the church founded in usurpation? To whom then doth the tenth part now belong, or who are the representatives of its original owners? Will it be said, the community at large? What follows, but an agrarian law, at least as far as tithe is concerned? and this is not all; for all other corporate property comes, as of posterior settlement, still more strongly under the same rule; and so will the estates of the privileged orders, and even of individuals. All, by this rule, must be thrown together into chance-medley; and each must scramble for himself, or else, by the simple rule of equity, must share and share alike.

It is said that the legislature have shown that they have a right to interfere with and modify the property of the church.

We

We deny it. For though it has interfered, this interference is a proof, not of right, but of power, in which, from the misunderstood or sordid views of immediate advantage, the clergy at the time acquiesced. We speak in reference to the commutation of the tithe for hemp and flax into money,—a commutation by which the clergy of the present day are considerable losers. Though, for good reasons, the functions of the two houses of Convention have been long suspended, yet, were they allowed to transact business anew, we cannot admit that, as tenants for life, they could alienate any part of the hereditary estate. And should any further attempts be made by the other parts of the legislature to do so, we think it would be the duty of the clergy, one and all, to remonstrate, if they can do no more.

As to the pleas made use of to render the clergy odious, and to cajole the vulgar,—to what do they amount?—Is it not a hardship (is the farmer asked) for the parson to come into your field, and take the tenth of your produce? Yes; no doubt, is the reply. But ought not the previous question to be interposed,—is not that tenth his right? Did the owner of the estate ever purchase more, and can he therefore let more, than nine parts of it, and those subject to the condition complained of? Where then is the alleged hardship?—And to ask a question in return, on the idea that the same farmer occupies another farm emancipated from the burthen of tithe, does he not pay a consideration to the grey-coat parson, which in most instances will at least double that which he pays to the black coat? The truth will be readily confessed by any person of veracity and experience. As to the absurd project set on foot in Devonshire for a commutation of tithe, we know not whether to admire most, the short-sightedness of the clergy, or the farmers,—of the clergy, for wishing to give up the fee-simple of the estate for a corn-rent, which never can be any tolerable standard, not only as experience teaches that other articles of life may render it of less value than formerly had been supposed, but, because more profitable crops from the great improvements daily making in agriculture, will in a few years be introduced. For example, the tithe of carrots upon very ordinary land has been known to yield, in two successive years, 16s. and 18s. per acre, when the common composition for better land in corn-husbandry amounted to no more than 3s. 6d. whilst in many other crops the difference is greater.

Nor let the occupier suppose that the difference in this case would go into *his* pocket: for the instant that tithe is abolished, he would find himself in a far worse predicament than

than before. His landlord would at once take the com-
rent on himself, and in consequence of letting the land tithe
free, would exact a consideration much beyond aught that
the clergyman ever had, or thought on. It is always for the
clergyman's interest to let the tithes on easy terms rather
than gather them, and of this the farmer is very well aware.
There is also another thing which he should not overlook,
that if the tithe-rent be taken on the landlord, and the land
must be hired tithe-free, the tenant must submit to the
landlord's price for the tithe, or else turn out of the farm.
In a word, without a middle-man between the proprietor and
occupier, the latter would find his condition no better than
vassalage itself.

And now that inclosures are to go forward in so rapid a
manner, it will be proper to take some notice of them. It
has been customary to assign to the clergyman, when a pa-
rish is inclosed, a quantity of land in lieu of his tithe. But
what follows? Either that the parson must turn farmer him-
self, or else let out his land. In the former case, suppose him
the fellow of a college, late in life undergoing this metamor-
phosis. Besides being destitute of every qualification for the
business, he has not only a house to furnish with its several
appendages, but stock of all kinds to purchase, with all the
implements of husbandry, which will require a sum much be-
yond the whole perhaps that he ever possessed; whence it is
obvious to perceive that ruin every way must accrue. As to
the alternative of letting his land, it must, at the best rate, be
let to great disadvantage. The circumstance that it *must be*
let is certainly not in its favour; and is it to be let with or
without the parsonage for the accommodation of the tenant?
If without, it cannot but be let under value, for it must be
occupied in that case to great disadvantage; and if with it,
the clergyman is forced out of residence. Add to these con-
siderations, that ignorance of agriculture in the clergyman,
with the uncertainty of his life, and the uncertainty of the
tenure of the tenant, will, in either instance, inevitably lead
to a daily depreciation and impoverishment of the land;—
considerations these, which here though but generally stated,
ought to weigh against the project of substituting land for
tithes.

But it is time to return to the article before us. The
author sets out with assigning three reasons why the subject is
entitled to a serious examination; these are, that it involves
the rights of a large and respectable body of men, and the
provision made for their constant maintenance;—concerns the
conduct of a great part of the community, since there are so
many

many either to pay or receive tithes ;—and because it comes properly before individuals, as taking upon themselves to act the part of judges, and to reverse the sentence of the law. The *first chapter* accordingly details the *law of tithes* ;—the *second* concerns the *right to them*. Here, very properly declining to insist on the *jus divinum*, the author, after stating the rights of the clergy to rest on the only foundation of any sort of property in land, the ancient laws of the country, thence proceeds to show that the clergy have a claim upon society for a competent maintenance ; and proving that the tithe does not exceed the bounds of the claim, he infers that the law on which their right is founded is perfectly consistent with equity, and stands, if not on better ground, at least upon equal, with that of the other servants of the public. This rule of natural justice, it is observed, is confirmed by the scriptures, 1 Cor. ix. 1—14. 1 Tim. v. 17, 18. and it is very properly added, that—

‘ Besides this general claim to a reward for services, there are circumstances peculiar to a clergyman of the church of England, which entitle him to receive from the public a competent maintenance.

‘ The legislature of this kingdom, fearing that the duties of the ministerial office would be neglected, if it were committed to men engaged in any secular employment, hath thought fit to confine its clergy to the duties of their profession. With this view a solemn renunciation of all worldly employments is imposed on them at ordination, and a statute hath been enacted, inflicting severe penalties on every clergyman who shall engage in any secular business. Justice therefore requires that the kingdom should provide for their maintenance. If, for the benefit of the rest of society, they are denied the means of providing for themselves and families, and restrained from all the employments in which other men acquire wealth, they have a right to a competent provision at the expence of those for whose welfare these restraints are imposed upon them.

‘ Indeed it is even necessary, that they should either be freed from these restraints, and be permitted to engage in worldly business, or that they should be maintained at the public expence.’
P. 4.

As to the *quantity* of the provision which the clergy receive, the author presents several interesting observations—

‘ To ascertain this, it should be considered, that the competency of a man’s income depends on his rank and habits of life : for what would be an ample income in one rank, would be insufficient in another. Thus the pay of an officer in the army or navy must be much greater than that of a common soldier or sailor. Now society has thought fit to place the clergy in the rank of gentlemen

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(whether rightly, or not, is foreign to the question), and the education requisite for their profession induces habits and sensibilities suited to that rank. Of course, their necessary expences must bear a proportion thereto, and it is a fact that they do. Justice therefore requires that their income should be also proportional.

‘ A competent provision is also such an income, as is not only sufficient to furnish a man with the necessaries and moderate enjoyments of life for himself; but such as will enable him to support a family, and to lay by something for their maintenance after his decease. For to prohibit the clergy from marriage would be unreasonable: but to deny them such an income as has just been mentioned, must either prevent their marrying, or oblige them to plunge their widows and orphans into all the miseries and temptations of poverty. Now, if the income allowed them by law be compared with the expences which are unavoidably incurred by their rank in life, it will be found sufficient to enable them to lay by only a very scanty provision for their families; and consequently the law, which gives it them, cannot be charged with giving them too much.

‘ Besides, their interest in the estates which are assigned to them by law, terminates with their lives; and does not, like many businesses, or a farm, descend to their families. If it be said, that this is the case with all other professions, it should be observed, that several of them are so lucrative as to enable those who engage in them to acquire ample fortunes: and also that its being the case with other professions, as well as the church, proves only that society does not do those professions justice: but that it does not prove that the clergy are not entitled to such a provision as may enable them to discharge the duties of fathers and husbands; nor that the law, in having allotted them such a provision, hath allotted them too much.

‘ The education required for their profession is liberal and expensive; and consequently the advantages should be suitable.

‘ Added to this, the laws of the country have cut off from them all retreat. This circumstance is peculiar to the church. For if a man engage in any other line of life, and find himself unable to make a suitable provision for himself and family therein, he has the liberty of relinquishing that line, and betaking himself to any other, which may promise him more success. But the character of a priest is indelible: he cannot relinquish his profession. Surely then it is incumbent on those, for whose sakes these restraints are imposed on the clergy, beyond all other classes of men, to make them a compensation, by providing for them liberally under them.’ p. 6.

In answer to the pretence that, as the apostles and first preachers of the gospel were content with only a scanty provision, therefore all their successors ought to be content with the same, it is replied—

* That

* That the church must be reduced to its original constitution before this argument can be properly urged. Take the ministers from the fishermen and mechanics, as the apostles were taken; suffer them still to exercise those employments as the apostles did; and it may then be proper to allow them only a scanty stipend; for their rank in life, and expences, will require no more: besides that, they will then be as able as other persons to acquire a maintenance by their worldly business. But while a liberal and expensive education is required for their office; while they are placed in an expensive situation, and deprived of the means of defraying those expences by being restrained from all worldly business; they have a right to as ample a provision as the law has made for them.' p. 10.

It might have been alleged also that the cases are materially different upon other grounds: for,—to lay no stress upon the different conditions of society in the apostles' time and our own, nor that community of goods which then prevailed amongst Christians,—it is obvious to remark that the case of an established clergy, in respect to their claims upon the community, are distinct from that of mere teachers of the Christian religion. The duties of men in society are distinguishable into those of perfect, and of imperfect, obligation. Those of perfect obligation are such as positive law can prescribe, and enforce by specific sanctions; but as these are comparatively few in comparison with those of imperfect obligation, for which, as general and determinate prescriptions cannot provide, so the inducements to the practice of them, resting upon considerations of conscience and religion, will require enforcements that extend beyond the dead letter of any legal recommendation. Hence the necessity of an order of men, in aid of the law, to state such duties, apply them to particular cases, and incite men to the practice of them by prudential, moral, and religious considerations. Now as the doctrines of revelation are, of all others, most conducive to this end, the wisdom of the legislature hath prescribed the preaching of them for the purpose. Thus then is it, that though the clergy of the established church are, *bonâ fide*, preachers of the gospel, it is in their political capacity, and for their services to the community in this point of view, that they are properly entitled to remuneration from the state. Little as is the apparent influence which religious considerations have on the conduct of mankind, what would be the state of society without that little? Were the well-being of men in social life left only to the provisions of human law and its sanctions, how melancholy and wretched must be its condition! It would become no easy task to picture its horrors. Take away the influence which the impression of a divine go-

vernment over the moral world has on the mind, and which the constant preaching of that doctrine, on sanctions derived from a future judgment, cherishes in the community,—abolish only the awe of an oath,—and men are at once let loose to execute their wills on each other. Nor let it be alleged, after putting the horrid enormities that have taken place in France out of the question, that, notwithstanding the establishment of the clergy is there abolished, yet political order continues, and men discharge the duties of life to each other; for the case is by no means in point. The religious impressions of past ages, and the accumulate associations originating from them, are to be looked to, as (though imperceptible in operation) the true cause—even in the conduct of infidels—of the boasted order that exists. Let atheism prevail but for one generation, and its effects will be sufficiently seen.

As then the institution of the clerical order in a political light has been, and cannot fail to be, amid the imperfections incident to such an establishment, of essential moment to the well-being of the state,—so they who discharge its functions are unquestionably entitled to an adequate reward for their service. As to the precise mode of rewarding, that is a further consideration, and to which the author in the next place proceeds.

(To be continued.)

Observations concerning the Prevention and Cure of the Venereal Disease. Intended to guard the Ignorant and Unwary against the baneful Effects of that insidious Malady. With an Appendix, containing a List of the most approved Medicines now used in the Cure of this Disorder, also their Doses, Manner of Application, &c. By W. Buchan, M. D. Fellow of the Royal College of Physicians, Edinburgh; and Author of the Domestic Medicine. 8vo. 3s. 6d. Sewed. Chapman. 1796.

A LUDICROUS idea occurred to our minds on the appearance of the title of this book: we have read *Every Man his Own Physician*,—*Every Man his Own Lawyer*, &c. &c. How strange would it appear to the world if any man was to write, *Every Man his Own Watchmaker*? The doctor professes to be actuated by philanthropic views in laying the Observations before us open to the public:—we sincerely regret that we cannot give unqualified praise to the doctor for his endeavours. We are of opinion (in direct opposition to the sage Mr. Godwin) that mankind are still in ignorance, and the majority of them likely to remain so. From this apprehension we really do hesitate a little in expecting an innate knowledge of anatomy,—physiology,—chemistry,—the history of

of diseases,—*modus operandi* of medicines, &c. &c. to be found common among mankind. Until this period arrives, we recommend our patients to the care of the best educated and most skilful practitioners in the profession.

The work before us consists of 248 pages, exclusive of 32 pages of Preliminary Observations: it is divided into ten chapters, and an Appendix containing a number of formulæ for medicines recommended in this disease.

The doctor has taken the arrangement of his subject, the reasoning upon it, and the advice he offers, partly from the treatise of the excellent Mr. J. Hunter, and partly from Mr. Bell's late work. We do not however perceive how the unlearned in technical language are to comprehend the meaning of the doctor's terms without applying to him. If the author's object is what he states in the Preliminary Observations, viz. 'to guard youth against the ravages of this malady, and the still worse ravages of quacks,' we do not see any necessity for a regular treatise on the disease: full three-fourths of the pages before us might have been laid aside in that case with advantage to the reader.

'In the first edition of my Domestic Medicine the venereal disease was not inserted. The reasons which at that time induced me to leave it out were of a delicate nature. Though time and experience have long convinced me that they were groundless; yet there are not a few who have expressed a wish to see this disease treated of at more length, and in a separate volume. With this wish I am inclined, on many accounts, to comply. Several circumstances attending this disorder, which do not apply to any other, render it highly necessary that every one should be acquainted both with its symptoms and method of cure.'

'The venereal disease arises from the gratification of the strongest passion which nature has implanted in the human breast, a passion which has often acquired its full strength before reason has assumed her throne, and which not unfrequently sets reason, even in the full plenitude of her power, at defiance.' p. 3.

We could safely recommend much of the doctor's advice in this complaint, but not out of the medical profession. The doctor should recollect what a variety of distressing and often dangerous symptoms arise during the exhibition of mercury, and that even professional science and skill are sometimes baffled by them. Upon the whole, great as the evils are which attend upon the unskilful and nefarious treatment of this disease, we cannot help thinking that the ill-consequences would be infinitely increased by a general adoption of the doctor's plan, of patients administering to themselves.

Letters from Scandinavia, on the past and present State of the Northern Nations of Europe, 2 Vols, 8vo, 14s. Boards. Robinsons. 1796.

FROM the title of the book before us, we were led into an expectation of receiving some addition to the slender stock of information that has been afforded us by the few travellers whom curiosity or science has led into the polar regions. Of Scandinavia the writer of these Letters appears to have explored but a very small portion. The descriptions and remarks of the author are not however limited to the boundaries of his own observation. A prolix and minute detail of the customs and manners, the history and religion, of the various Tartar tribes, of the Fins, and the Laplanders, occupies two-thirds of the first, and a considerable part of the second volume; but as no authorities are quoted, nor any information given that is not to be met with in every school-book of modern geography, we pass this part of the work over, as a compilation that may as well have been made in Caledonia as in Scandinavia.

Where the author speaks from his own knowledge, and treats of subjects upon which he had the advantage of local information, his descriptions are amusing, and his observations shrewd, though fanciful. These passages would certainly be more valuable, did not the author suffer himself to be forever led astray by some imaginary analogy, which, like a will-o'--wisp, leads him from his subject.

Thus a Russian custom is no sooner mentioned than we must fly off to Asia to discover its origin.—‘ Every house in Russia is built in the form of a square,’ because ‘ that was the form used in Asia.’ The same form of building is, our author observes, adopted by the Germans; ‘ but by them,’ he adds, ‘ it is no doubt chosen to make the building more durable.’ When he tells us, that ‘ the Russian speaks to his horse,’ it is immediately remembered that ‘ the Asiatic speaks to his elephant;’ so does an old Irish woman speak to her cow;—and some fanciful analogist may perhaps affirm that she too derives the custom from her Asiatic ancestors. The writer of these Letters is not very happy in his manner of reasoning,—and is seldom convincing, except when he argues in favour of a self-evident proposition. Thus—

‘ Habit produces the same effects in Russia that it does in other countries: a Russian can no more than an Englishman be supposed to stand gaping in idle wonder at objects which he may see every hour of the day.’ Vol. i. p. 5.

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The instance he proceeds to relate of English curiosity is such as we confess has never fallen within our observation—

‘ I happened to be, about the middle of the late war in America, at a town in the south of England, at the time it was announced that a Highland regiment was on its march to be stationed there for the winter. A petticoated regiment had not been seen there in the memory of man, and the prospect of so strange a sight raised the most lively curiosity: all ranks were equally eager in their enquiries about this wonderful battalion, and anxious for the day of its arrival. To have seen the interest that was excited, you would have imagined that an army from the moon, if not from a still more distant planet, was on its march to bless the inhabitants of this fortunate city with sights hitherto unseen by mortal eye. The wished-for day at length arrived; and men, women, and children, myself among the number, turned out to see a regiment of men in short hose and shorter petticoats, with tartan plaids around their shoulders, and hairy purses dangling before them. For the space of a week curiosity continued unsated. The parade was crowded with spectators. Whenever a Highlander appeared, all eyes were turned on him. In all companies you heard of nothing but the Highland regiment. The gentlemen admired the easy garments and uninumbered motions of the soldiers; and the ladies dreamed of nothing but the singularity of their dress.

‘ But wonders, like other things, come to an end. The novelty soon wore off, and, by the end of the second week, a Highlander had nothing more marvellous in his appearance than another man. The case is the same in Russia. New sights excite a curiosity as great, though not so troublesome in a Russian as in an Englishman. But it is not a proof of stupidity in the Russians, that they are not struck with appearances, which, though they be uncommon with us, are familiar among them.’ Vol. i. p. 6.

When the sentiments excited by different views of the same object are contradictory to each other, it is a certain proof that the person who delivers them has not been accustomed either to think deeply, or to reason philosophically. After giving an account of the edict of her imperial majesty, forbidding the mention of the name of prince Potemkin, the writer thus proceeds—

‘ What effect such a prohibition would have had in England, an Englishman need not be told. But in Russia there are some cogent motives to obedience which seldom fail of producing their effect. A great teacher of political submission, called a knout-master general, keeps his residence in this capital; who, though out little conversant with the science of jurisprudence, can, by a few practical strokes, make a statute more coercive than could be done

by all the reasoning of all the lawyers that ever lived. This august personage, who is generally a man of high rank and higher worship, never condescends to adopt the pedantic accuracy of attending to forms of procedure, to attend to distinctions of cases, or to the tedious investigation of facts and circumstances, which tend so much to retard the legal speed of justice in our native country. Without any other formality than that of announcing an order from his superiors, he proceeds directly to the exercise of his occupation, and generally applies his admonition so vigorously, that he who has received one lesson seldom cares to be found standing in need of a second.' Vol. i. p. 10.

From the next chapter we select a part only of a diffuse and laboured eulogium on the virtues of this mild sovereign—

‘ The same spirit of moderation has distinguished the course of her reign. Under former sovereigns, the dismissal of a favourite or minister from his office was generally the prelude to sending him to Siberia. The present empress has seldom changed her servants; and those of them who have been dismissed, have been allowed to retire honourably, and live in peace. Although her plan of forming a new code of laws has not been carried into effect, she has established many particular statutes, and adopted many regulations favourable to an equal distribution of justice. In the emancipation of the peasants on the crown lands, she has set an example which, it is to be hoped, many of the Russian gentlemen will soon follow. A few of them have already been in part her imitators in this respect; and as the good effects of this liberal policy become apparent, it is not to be doubted but that it will be more generally adopted.

‘ During the present reign the public has been totally unaccustomed to such shocking examples of barbarity as were often presented to them in former times. The natural consequence of this circumstance, taken in connection with the increased diffusion of knowledge, has been, that the national spirit has acquired a certain degree of independence which it did not before possess.' Vol. i. p. 40.

Again—

‘ The annals of the princes of this country, with only a few exceptions, are stained with deeds of uncommon atrocity. The gibbet, the axe, and the knout, were the great instruments of their administration; and hence the people, seeing the rod of tyranny continually waving over their heads, became by degrees callous to its impression. From the practice of submitting to the will of their princes arose habits of subjection in the people, which have rendered them the willing victims of arbitrary power, and riveted the fetters of despotism.' Vol. i. p. 19.

Here we find the character of the people formed from the practice

practice of submitting to the will of their princes;—but in the paragraph that follows, the author is again at a loss to account for it—

‘ At what period, or from what circumstances, this tendency was first impressed on the national spirit is perhaps impossible to be known. The causes which give to nations their distinctive character, seem to me to lie generally without the reach of our observation. I imagine that government, which is generally supposed to be the great agent in this case, is as much the consequence as it is the cause of national character. At one period, the form of government over the greater part of Europe was nearly the same. The characters of the different European nations were, however, at that period, as distinct as they are now. The three nations of which the British empire consists have long enjoyed similar privileges; yet the English character is very different from the Irish, and the Scotch is distinct from both.

‘ It would seem, therefore, that the origin of those characteristic peculiarities which distinguish nations is very remote, and that it is vain to search for its causes. But, when the tendency of national manners and opinions is once formed, it is easy for government to assist its progress, to complete its effect, and prolong its duration. According to this view, the forms of government, which have been sanctified in Russia by immemorial prescription, appear fully adequate to account for the abject submission which distinguishes the subjects of this empire. Without recurring to the barbarity of more antient times, I shall beg leave to turn your attention to Peter the Great, justly in many respects styled the father of his country. I need not remind you of the atrocious punishments inflicted in his name, and by his authority. You cannot be ignorant of them, and I wish not to revive in you the sentiments of horror and indignation which you must have felt in perusing the accounts of them. Peter, indeed, seldom had recourse to the private mode of punishment which I mentioned in my last, but he often punished with his own hands such delinquents as he did not wish to deliver up to the public executioner. The instances of this kind that are on record are almost innumerable. I select a single example. He had summoned a meeting of his council, I have forgot on what occasion, at seven in the morning. When he entered the senate-house, he was astonished to find not one of those arrived whom he had ordered to attend. By the time he had waited about ten minutes, and wrought himself up to a proper degree of rage, the president appears; who, seeing the storm that was about to fall on him, begins to make an apology. But in vain. Peter, whose passions never listened to excuses, instantly seizes and belabours him most severely. Every member shared the same fate according to the order of his arrival, until general Gordon appeared. The general was not a little alarmed at the appearance which the council-

room presented. But the emperor's rage was by this time pretty well exhausted, and he only told Gordon, that, as he had not been punctual to his time, he was very lucky in being *so far* behind it. "For," added he, "I am already sufficiently fatigued with beating these scoundrels; and I understand that a Scotch constitution does not agree well with a drubbing."

"The private infliction of the knout seems to be the legitimate offspring of this ready discipline. The Russian sceptre has, you know, been held, since the days of Peter the Great, only by women, except during the short reign of Peter the Second, and the few months which Peter the Third survived his aunt. Although some of the princesses who have succeeded to the throne of Peter the Great have shewn themselves qualified to sway his sceptre, none of them have been able to wield his cudgel. Hence this duty has devolved on the knout-meister general.

"How far the nation has lost or gained by the change, I shall not pretend to guess. But it seems to be owing to the respectable origin of this mode of castigation that there is less of disgrace connected with it than could easily be imagined. It is well known that chastisements which Peter the Great inflicted with his own hand were never supposed to disgrace those who suffered them. When a courtier was soundly drubbed, or pulled by the nose, or had a tooth torn out by the emperor, at all which exercises Peter was remarkably dextrous, he suffered only the bodily pain of the operation. His honour was not in the least affected. And as it seldom happened that his master put less confidence in him after such an accident than he had done before it, his credit suffered as little as his honour. Menzikoff used to appear in all his native haughtiness and presumption, even when his countenance bore the most unequivocal marks of his master's resentment. In like manner the private infliction of the knout is hardly supposed to disgrace a Russian gentleman more than flagellation does an English school-boy.

"On these accounts this species of discipline is less atrocious, and excites less abhorrence, than you seem to imagine. When an instance of it occurs, those who hear of it thank their good fortune that they were not the victims, and continue to treat the sufferer with the same consideration as before. I must also add, that the instances of it which now occur are **VERY RARE.**" Vol. i. p. 19.

As the state of the peasantry seems particularly to have attracted the attention of our author, we shall give his remarks upon the subject—

"Many circumstances, however, make it probable that, with all the support government can bestow, the progress of knowledge will not speedily become extensive in Russia. The state of the country is highly unfavourable to its general diffusion. The slavery in which

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the peasants are held checks the spirit of improvement in that numerous body of men. A man who can gain nothing by becoming wiser than his fellows, will hardly be tempted to take much trouble in acquiring superfluous accomplishments, or in bestowing them on his children. A Russian peasant has nothing that can stimulate him to the pursuit of knowledge. He sees himself fixed to a particular spot, from which he can have no hope of removing; and surrounded with beings ignorant and brutish like himself. His industry, if he has any, is strictly and permanently appropriated. So many days in the week, and so many hours in the day, he knows he must labour for his master: and, be his own necessities what they may, he is sensible that this portion of his time must not be encroached upon. If he possess horses or cows, or instruments of his occupation, a large portion of what he can earn by them goes to the use of his master. If he has a wife and children, these also are but partially his own: his master may command their services whenever, and in whatever manner, he pleases. He is hardly permitted to stir from his hut without his master's leave, nor can he earn a single morsel of bread without his permission. If his children are to be taught any trade, it is the master who orders what that trade shall be, and who shall be the teacher: if they are to go to school, the master sends and removes them at his pleasure; and if they wish to marry, they must do it agreeably to his commands. In a word, a Russian peasant depends on his master for every thing. He cannot, it is true, be sent *out* of the world without the forms of law; but, by the negative which every master possesses against the marriage of his people, he may be prevented from coming *into* it; and when once he has got in, his life may be made as burdensome as tyranny and caprice can desire.

‘ It is to be expected that a power thus shamefully unlimited, will be often as shamefully abused. Accordingly the dominion of the nobles over their slaves is least pernicious when it is least active—when it leaves the peasant to vegetate in hopeless indolence. If it is exerted to inspire him with industry, it considers him merely as a machine which does more work according as it is impelled with a greater force: or as a beast of burden, which is forced to exert its strength, by the spur and the whip. The improvement of the minds of the peasants is a project which has not yet entered into the plan of the Russian landholders; it is a project that would be generally considered by them as chimerical, if not pernicious. The villainous policy of despotism has commonly laboured to degrade those whom it would govern; and to guard, with the most jealous circumspection, every approach through which light may break in on those whom it dooms to bondage and darkness. In consequence of this odious system, the peasants are trained to consider themselves as beings of an inferior nature; as mere instruments in the hand of their master, who ought to have no will but what he dictates,

dictates, no industry but what he inspires, no emulation but what he excites.' Vol. i. p. 58.

The too just picture which he afterwards draws of the state of the same useful class of people in our own country is so humiliating, that we sincerely wish it was in our power to dispute its truth. We would earnestly recommend its perusal to every one who possesses the power and inclination to meliorate the condition of that truly valuable part of the community.

‘ If the condition of the peasants be so highly unfavourable to the progress of improvement, the situation and character of the clergy are equally unfriendly to it. A small number of the superior clergy may be found eminent, among the Russians, for learning and virtue; but, with this abatement, the order consists of men either ignorant, or profligate, or both the one and the other.

‘ A great proportion of the regular clergy consists of the lowest of the free people, who have taken sanctuary from the busines of their stations in the torpor of the monasteries. Many regulations have been made to prevent this abuse; but these regulations are calculated only to prevent the state from being deprived of the labour of men whose industry might be useful; they are not intended to make the monasteries schools in which men might be trained to learning and piety. The law fixes the age at which men are to be admitted, and that is an age at which it would be absurd to expect them to begin their studies with any prospect of success. It determines also the number to be received into each monastery, the degree of restraint to be imposed on them, the prayers and psalms, and homilies, and ringing of bells, of which the service must consist, and other such momentous particulars: but the only point in which such establishments can be useful, the education to which they should be subservient, is left, with only general recommendations, to the judgment of those who preside over each monastery.

‘ From such establishments little benefit can be expected;—certainly, very little is derived from them. They however do some good. Part of those connected with them receive such an education as might have been got in the monasteries of England three centuries ago. They learn to read and write. Some of them acquire a knowledge of the Latin language; nay, even Greek may be learnt in some monasteries. But the number of the clergy who acquire these last accomplishments is very small. I have accosted a great many of them in Latin, but have met with only a single instance of a priest who understood me. The lives of the regular clergy, instead of being devoted to literary pursuits or any other useful purpose, are slumbered away in the inanition of indolence, interrupted

interrupted by the irksome frequency of prayers without devotion, and praises without sentiment.' Vol. i. p. 64.

' The parochial clergy are still less respectable than the regular. Nothing more is necessary to the obtaining of this character than being married, and being able to read and write. The first of these qualifications is indispensable; the others, being less essential, are more easily dispensed with. I have often heard it affirmed, that the parochial clergy are the most worthless set of men in the empire. In such a comparison it would certainly be difficult to determine to whom the preference is due. I therefore think this charge too general to be true, although there is, doubtless, abundant room for improvement in this class of men. Despised by the higher classes of society, they are reduced to the necessity of associating with the meanest of the people: hence, instead of rising to the rank of respectable citizens, and aspiring to the praise of learning and virtue, they retain the meanness of spirit, the low sensuality, and the disgusting vices of those with whom they associate.' Vol. i. p. 67.

The naval campaign of the Russians and Swedes in the year 1790 is given at great length. It inspires us with no very high idea of the courage or conduct of our imperial allies. We regret our not having room to insert it. The rejoicings on account of the re-establishment of peace, is a subject that, we make no doubt, will be contemplated with pleasure by many of our readers—

' The gala days commenced on a Sunday. I went early in the morning to take a walk through the city to view the festival. The square in which stands the equestrian statue of Peter the Great was filled with troops, surrounding the effigies of their emperor. The statue seemed to be inspired with life. The blaze of arms, the martial sounds of the drum and trumpet, saluted my ears, as I went to the palace. The streets were lined with infantry: and, just as I arrived, the foot-guards were marching into the square before the palace; the grenadier companies, crowned with nodding plumes, leading the way. One of these regiments, which had particularly distinguished itself in the war, was received, as it passed by the others, with military honours.

' Catharine, from her windows, beheld her troops returned from battle. Upon the opposite side of the palace, the galley fleet lay at anchor in the river, with all their flags and pendants displayed from every mast and yard. The wind blew strong from the westward, the flags rustled in the storm. Among the galleys, those of the admiral prince of Nassau, and of the chevalier de Litta, second in command, were most distinguished by their decorations. The decks of all the vessels were crowded with soldiers and seamen, vast multitudes of the citizens were collected together upon the banks

banks of the Neva, to view the fleet; and another concourse, equally numerous, attended in the grand square to see their sovereign, who, as soon as divine service was ended, came into the balcony, attended by the ladies of the court. Catharine bowed to her subjects, who made the air ring with their shouts.' Vol. ii. p. 150.

At the conclusion of this gala the author paid a visit to the hospitals—

‘ I saw some who had but one arm, others who had lost both legs: a third had his face rendered hideous with scars; a fourth groaned under the agony of amputation. Death in every form seemed to preside in this assemblage of human misery, and carts were crowded with coffins containing the dead for interment.’

Vol. ii. p. 178.

‘ At the end of every war, the wounded, and dying should be carried on biers in the front of royal and imperial palaces, that sovereigns might see for a moment the calamities which too frequently their ambition solely brings upon their subjects.’ Vol. ii. p. 178.

We leave it to our readers to make their own reflections upon the advantages that might result from the practice of such a ceremony. An epitome of the history of Poland forms too valuable a part of the letters under our consideration to be overlooked; though we think it would have come in a much less questionable shape in an appendix, than as an incidental part of a traveller’s letter from Memel. It can be no great recommendation of an historical tract to suppose it written during a few days’ residence at an inn. The sketch of the Polish history is evidently a production of more leisure and application. The style is more elegant than the other parts of our author’s letters. The events are traced with precision, and appear (for we have not time to compare it with authorities) to be delineated with faithfulness. The style of the other letters is verbose, and irregular,—abounding in Scottisms and verbal inaccuracies.

An Historical and Moral View of the Origin and Progress of the French Revolution; and the Effect it has produced in Europe. By Mary Wollstonecraft. Vol. I. 8vo. 7s. Boards. Johnson. 1794.

THE French revolution is an event of such magnitude, and so calculated to stir every passion within us, to rouse reflection and to awaken sentiment, that it has been the favourite theme of argument and declamation,—of verse and prose,—of angry invective on one side, and unqualified eulogium on the other. ‘ *Jam redit et virgo*,’ sings one party;—‘ All hell is

is broke loose,' exclaims the other. 'The reign of prejudice is over,' says the first;—'The night of barbarism is returning,' says the latter. 'A noble example, citizens!' says the *sans-culotte*;—'An awful warning, gentlemen!' says lace and embroidery. Above all, the speculatist has been tempted to launch upon the sea of conjecture. 'The world will be re-christianised,' says the sanguine Priestleyan;—'Religion will be extinguished,' cries the desponding disciple of St. David's. The political speculatist in particular has been tempted to expatiate in the wide field of conjecture, where while he arranges his system, and builds his theories on recent and scarce digested facts, some new convulsion shakes the ground on which they stood, and a fresh eruption of the revolutionary volcano gives to the altered crater another form and appearance. In fact the French revolution, as its scenes pass before us, resembles the cloud of Hamlet—'It is like a camel—very like a camel indeed. Nay, now I look again, it is more like an ousel.' But, besides the difficulty of delineating with a steady hand what is always changing, it is probable that both those who admire and those who detest the revolution, expect too much from it. Alterations it will undoubtedly produce: but to suppose it will materially change the tone of manners and society throughout Europe, seems on either side a romantic idea:—and perhaps when time has a little mellowed their institutions,..... But we are going to speculate ourselves, and our business is not to speculate but to review.

The volume before us is the first volume of a work which Mrs. Wollstonecraft tells us will probably be extended to two or three more; and this is certainly the least that can be supposed, as the narrative goes no further than the removal of the late king of France, and the national assembly, to Paris. But the plan is not so much to give a *history* of the revolution as a *critique* upon it, unfolding its causes and probable consequences. Those who are acquainted with the strong mind of Mrs. Wollstonecraft, and the high tone of her sentiments, will expect to meet with many just remarks and forcible observations, for the sake of which they must pardon that want of grace and amenity, and that tendency to the turgid in her expressions, which they cannot but have remarked in her former publications. The author begins with a review of the progress of political knowledge, and of the different administrations previous to the revolution. Of the abilities of Necker we cannot help thinking she speaks in too contemptuous a manner. That in the progress of the revolution he was soon left far behind, is most true: but he did not *intend* a revolution; and the moment is not yet arrived, in which it can be determined whether France would not have been happier under

under an honest minister like Necker, than by any consequences which may result from the total change she has experienced. But whatever may be thought of his political actions, the following remark on his moral character is a very strange one. We had always thought that to preserve, like Abdiel, virtue untainted in the midst of corruption, was the height of excellence—

‘ Besides, when the manners of a nation are very depraved, the men who wish to appear, and even to be, more moral than the multitude, in general become pedantically virtuous; and, continually contrasting their morals with the thoughtless vices around them, the artificial, narrow character of a sectary is formed; the manners are rendered stiff, and the heart cold.’ p. 60.

In estimating the causes of the revolution, Mrs. Wollstonecraft, with many other sanguine speculatists, insists much on the diffusion of light and advancement of knowledge, and thinks the French have been chiefly to blame in carrying their political revolution further than their moral progress would justify—

‘ Europe will probably be, for some years to come, in a state of anarchy; till a change of sentiments, gradually undermining the strong-holds of custom, alters the manners, without rousing the little passions of men, a pack of yelping curs pampered by vanity and pride. It is in reality these minor passions, which during the summer of idleness mantle on the heart, and taint the atmosphere, because the understanding is still.’

‘ Several acts of ferocious folly have justly brought much obloquy on the grand revolution, which has taken place in France; yet, I feel confident of being able to prove, that the people are essentially good, and that knowledge is rapidly advancing to that degree of perfectibility, when the proud distinctions of sophisticating fools will be eclipsed by the mild rays of philosophy, and man be considered as man—acting with the dignity of an intelligent being.

‘ From implicitly obeying their sovereigns, the French became suddenly all sovereigns; yet, because it is natural for men to run out of one extreme into another, we should guard against inferring, that the spirit of the moment will not evaporate, and leave the disturbed water more clear for the fermentation. Men without principle rise like foam during a storm sparkling on the top of the billow, in which it is soon absorbed when the commotion dies away. Anarchy is a fearful state, and all men of sense and benevolence have been anxiously attentive, to observe what use Frenchmen would make of their liberty, when the confusion incident to the acquisition should subside: yet, whilst the heart sickens over a detail of crimes and follies, and the understanding is appalled by the labour of unravelling a black tissue of plots, which exhibits the human character in the most revolting point of view; it is perhaps,

haps, difficult to bring ourselves to believe, that out of this chaotic mass a fairer government is rising than has ever shed the sweets of social life on the world.—But things must have time to find their level.' p. 72.

Though Mrs. Wollstonecraft is, and has always been, a warm friend to the principles of liberty, and has a strong democratic spirit, she has been too much a resident in France not to be deeply sensible of the injustice of some, and the folly of other of their proceedings, though her narrative stops far short of those scenes of horror and atrocity which that bleeding country has since witnessed. The following description of the present desolated state of Versailles is striking and beautiful, though somewhat too pompous—

‘ How silent is now Versailles!—The solitary foot, that mounts the sumptuous stair-case, rests on each landing-place, whilst the eye traverses the void, almost expecting to see the strong images of fancy burst into life.—The train of the Louises, like the posterity of the Banquoës, pass in solemn sadness, pointing at the nothingness of grandeur, fading away on the cold canvas, which covers the nakedness of the spacious walls—whilst the gloominess of the atmosphere gives a deeper shade to the gigantic figures that seem to be sinking into the embraces of death.

‘ Warily entering the endless apartments, half shut up, the fleeting shadow of the pensive wanderer, reflected in long glasses, that vainly gleam in every direction, slackens the nerves, without appalling the heart; though lascivious pictures, in which grace varnishes voluptuousness, no longer seductive, strike continually home to the bosom the melancholy moral, that anticipates the frozen lesson of experience. The very air is chill, seeming to clog the breath; and the wasting dampness of destruction appears to be stealing into the vast pile, on every side.

‘ The oppressed heart seeks for relief in the garden; but even there the same images glide along the wide neglected walks—all is fearfully still; and, if a little rill creeping through the gathering moss down the cascade, over which it used to rush, bring to mind the description of the grand water-works, it is only to excite a languid smile at the futile attempt to equal nature.

‘ Lo! this was the palace of the great king!—the abode of magnificence! Who has broken the charm?—Why does it now inspire only pity?—Why;—because nature, smiling around, presents to the imagination materials to build farms, and hospitable mansions, where, without raising idle admiration, that gladness will reign, which opens the heart to benevolence, and that industry, which renders innocent pleasure sweet.

‘ Weeping—scarcely conscious that I weep, O France! over the vestiges of thy former oppression; which, separating man from

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man with a fence of iron, sophisticated all, and made many completely wretched; I tremble, lest I should meet some unfortunate being, fleeing from the despotism of licentious freedom, hearing the snap of the guillotine at his heels; merely because he was once noble, or has afforded an asylum to those, whose only crime is their name—and, if my pen almost bound with eagerness to record the day, that levelled the Bastille with the dust, making the towers of despair tremble to their base; the recollection, that still the abbey is appropriated to hold the victims of revenge and suspicion, palsies the hand that would fain do justice to the assault, which tumbled into heaps of ruins walls that seemed to mock the resistless force of time.—Down fell the temple of despotism; but—despotism has not been buried in it's ruins!—Unhappy country!—when will thy children cease to tear thy bosom?—When will a change of opinion, producing a change of morals, render thee truly free?—When will truth give life to real magnanimity, and justice place equality on a stable seat?—When will thy sons trust, because they deserve to be trusted; and private virtue become the guarantee of patriotism? Ah!—when will thy government become the most perfect, because thy citizens are the most virtuous? P. 161.

The taking of the Bastille is described in a lively manner:—the following are the reflections made upon it—

‘ This imperious demand was irresistible; and the cabinet, unable to check the current of opinion, had recourse to those stratagems, which leading to their ruin, has buried in the wreck all that vain grandeur elevated on the spoil of industry, whilst its gilding obscured the sad objects of misery that pined under it's shade. Lively sanguine minds, disgusted with the vices and artificial manners produced by the great inequality of conditions in France, naturally hailed the dawn of a new day, when the Bastille was destroyed; and freedom, like a lion roused from his lair, rose with dignity, and calmly shook herself.—With delight they marked her noble pace, without ever supposing that the tiger, who thirsts for blood, and the whole brutal herd, must necessarily unite against her.—Yet this has been the case; the dogs of war have been let loose, and corruption has swarmed with noxious life.—But let not the coldly wise exult, that their heads were not led astray by their hearts; or imagine, that the improvement of the times does not betoken a change of government, gradually taking place to meliorate the fate of man; for, in spite of the perverse conduct of beings spoilt by the old system, the preponderancy of truth has rendered principles in some respects triumphant over men; and instruments of mischief have wondered at the good which they have unwittingly produced.’ P. 213.

In the next chapter the author pursues the subject, with an intent to show, by a comparison of the state of modern Europe with

with the most civilised ancient states, that a melioration of manners has taken place in consequence of a diffusion of knowledge, which must in the end lead to better forms of government.

The cultivation of the sciences, rather than that of the arts, she considers as the means of this process, and brings forward some of her ideas concerning the *prejudices* still remaining in society, which will probably appear pretty exceptionable to the generality of readers. In the subsequent chapters she makes many just remarks on the faults committed by the national assembly, and particularly their want of courage in opposing the excesses of the people. Remarks are interspersed on the Parisian manners, and those of the French in general. Those who are acquainted with the turn of thinking of Mrs. Wollstonecraft, will not wonder that she speaks with high contempt of the *bauble of a crown*, which, however, she thinks should have been kept and supported with dignity as long as the *manners of barbarians remained*. She likewise gives her opinion in favour of the two regulations which have since been adopted,—a senate, and a qualification for it, of maturer age. The pages which give an account of the sacrifices made to liberty in the generous moment of enthusiasm, are embellished with some translations from the vivid and momentary eloquence of Mirabeau. Of the violences of the 6th of October the author speaks with a very proper indignation, and thinks the duke of Orleans was probably at the bottom of the plot. The last chapter is devoted to speculation on the progress of manners, the levity of the French, and their unfitness for so great a revolution. In these remarks, though there is some truth, there is much national prejudice, and a good deal of that kind of reasoning which results rather from system than real observation on life and manners. Should Mrs. Wollstonecraft employ her powers in a continuation of this work, we would advise her either to confine herself to a clear, well-digested narrative, without digressing into system,—or to give us her reflections, without troubling herself to detail the narrative,—taking it for granted the reader is already acquainted with the principal facts. She will pardon us also if we suggest that her style would be more pleasing, if, to the vigour which she occasionally shows, she would add a little grace and delicacy. She would not then speak of *sentiments spouted from the lips*,—of the unfortunate Louis having a *devouring passion for his wife*,—of cormorants *wringing the bowels of industry to give a new edge to sickly appetite*; and she would find a better turned paragraph to conclude with than the following, after which we are almost

tempted to exclaim,—‘ Fie, good apothecary, give me an ounce of civet!—

‘ Thus had France grown up, and sickened on the corruption of a state diseased. But, as in medicine there is a species of complaint in the bowels which works it's own cure, and, leaving the body healthy, gives an invigorated tone to the system, so there is in politics: and whilst the agitation of it's regeneration continues, the excrementitious humours exuding from the contaminated body will excite a general dislike and contempt for the nation; and it is only the philosophical eye, which looks into the nature and weighs the consequences of human actions, that will be able to discern the cause, which has produced so many dreadful effects.’ p. 522.

The History, Principles and Practice, (Ancient and Modern), of the Legal Remedy by Ejectment; and the resulting Action for Mesne Profits; the Evidence (in general) necessary to sustain and defend them: With an Appendix illustrative of the Subject. By Charles Runnington, Serjeant at Law. 8vo. 14s. Bound. Robinsons. 1795.

JUDICIOUS treatises on abstract branches of the law have always been considered as exceedingly useful; and we are indebted for some of the best to characters distinguished not only by professional rank, but great and transcendent abilities. Among writers of this description we may class that eminent and learned lawyer, the late lord chief baron Gilbert, who has furnished the profession with many excellent tracts upon various parts of our abstruse system of jurisprudence, and in particular with one upon ‘The Law and Practice of Ejectments.’ Of this, Mr. Runnington, in the year 1780, published an enlarged edition, and the present is a republication of that work, with very considerable additions and improvements—1st. The style of the original author is corrected and assimilated with that of the present day; the modern decisions of the courts down to the present period are introduced; the evidence necessary to sustain and to defend the action is detailed; and lastly, as immediately consequent upon a recovery in ejectment, the nature of the action for mesne profits is fully explained. Mr. Runnington has not, however, deigned to acknowledge upon what ground this superstructure is raised. He says in his Preface—‘ With the view of illustrating, if any labours of mine could possibly illustrate its utility (i. e. the utility of the action of ejectment), I, in the course of the year 1780, obtruded upon the public a treatise on the subject;—by which words, those who are not acquainted with Gilbert's treatise must be erroneously led to infer that Mr. Runnington's is a work

work *sui generis*, and not founded upon the outline, method, or elucidation of any other writer. We only mention this as a seeming want of candour on the part of Mr. Runnington, not in disparagement of the work itself, which possesses much merit, and cannot fail to render the practice clear and familiar to the solicitor.

Angelina; a Novel, in three Volumes. By Mrs. Mary Robinson, Author of Poems, Vancenza, the Widow, &c. &c. &c. 12mo. 13s. 6d. Boards. Hookham and Carpenter. 1796.

WERE we permitted to consider this novel as a burlesque upon the extremes of romantic absurdity, we should certainly pronounce it a work of considerable merit. We have seldom seen the nonsensical jargon of mock sentiment, and overstrained hyperbole, more happily exposed to ridicule.

‘ During the period of my confinement in my chamber, lord Acreland employed himself with his violoncello, or in making visits to the neighbouring nobility; while Mr. Belmont passed every day at my favourite hermitage, frequently remaining there till the last gleam of light faded from the surrounding landscape. I used to observe him from my window; his pace was slow, his arms were folded, an air of melancholy marked his steps. I could see him distinctly, till he reached the wood; and, with a telescope which I had removed from the library to view the distant scenery, I could perceive him at the window of the hermitage, leaning pensively on his hand, and for whole hours unvarying his attitude. What an extraordinary being! My father thinks him deranged in his intellects; and lady Watkins says he informed sir Philip, that he was afraid he should “make nothing of him.”’

‘ Oh! tasteless, undiscriminating thought! Can the plodding occupations of sordid minds tend to polish such a gem of nature? He is already perfect! inestimable in value, but dangerous to contemplate!’ Vol. i. p. 175.

Such is the description given by a merchant’s daughter of one of her father’s clerks! Ridiculous as the inflated language of this and similar descriptions may appear to the enlightened reader,—on the imagination of a poor romantic girl, it is calculated to produce more serious effects. The story itself, when told in plain language, is too absurd to injure the mind of the most romantic miss; but when the immoral conduct of the heroines is wrapped in the tinsel veil of sentiment, the youthful mind loses sight of its deformity; and as the imagination warms, the distinctions of vice and virtue are forgotten. Angelina is introduced to our acquaintance as the east-

off mistress of lord Acreland, who, on the report of his death, had travelled into Wales, and there, in the language of the book, becomes ' the beauteous inmate of the Welch mountains.' She is thus described by a young baronet, who was sent in search of her by lord Acreland, at the very moment when his lordship had resolved to repair his shattered fortune by marrying the daughter of a West-India merchant—

' I approached gently; she started, at seeing me, and rose from her seat. I bowed with veneration. She was all grace, beauty, and gentleness! She was silent, but the enlightened soul beamed in her large eyes; they were rendered powerful by their softness, and captivating by that solemn sensibility which seemed the effect of deep and melancholy musing.

' She was drest in white muslin; a narrow black zone served to fasten the drapery, which gave her the appearance of a Grecian statue: her head was unadorned, except by nature, which had bestowed a profusion of dark auburn hair, that waved about her shoulders, and partly shaded her white forehead; her eye-brows were nearly black; her eyes of the deepest blue; her nose beautifully formed; her cheek—O grief! what a banquet hadst thou there! It had lost the bloom of youth, of health, of sweet repose! She endeavoured to smile when I approached her. She could not: long accustomed to mournful sufferance, she had forgot the very semblance of delight. Is it possible that any being, blessed with reason, sentiment, or humanity, could destroy the peace of such an angel? Hold; I did not recollect that I was writing to Lord Acreland.

' Her's was not the morning of juvenile lustre! She must have been more strikingly brilliant, more wonderfully lovely! But she never could have appeared so interesting as she did at the moment in which I describe her! She displayed not the freshness of the rose, but she convinced me that twice eighteen summers can mature a myrtle, sweet to the sense, and decorated with that sober grace which can rival the most animated tints of the gaudiest flower! She is a gem formed by the bewitching hand of nature; not glowing with the dazzling rays of the brilliant, but mildly graced, as the more modest pearl, intrinsically rare, and elegantly unassuming!' Vol. i. p. 216.

Lord Acreland continues to prosecute his marriage,—the young lady shows little or no repugnance to the alliance, till captivated by the placid and manly countenance of a young man, who had unfortunately, just at this juncture, been placed in her father's counting-house, by his patron sir Philip Watkins. The young lady soon discovers the uncommon merit of this hero of the counting-house,—their sentimental conversations

sations in the grottoes and hermitages,—their apropos meetings, when, according to the custom of ladies in romances, they went to wander at midnight in the woods, afford ample subject for the ladies' pens. At length her father's jealousy is alarmed,—the young clerk makes his escape,—his mistress follows his example. The morning on which she was to have been married to lord Acreland, she elopes from her father's house, and flies to London on the outside of a stage-coach,—hears that her lover has gone on board the fleet as a volunteer,—that he is wounded,—has a fever *of course*,—eludes the vigilance of her attendants,—and, in her *robe de chambre*, takes a walk to Portsmouth. Thither, likewise fascinated by the enchanting mien of the young clerk, went sir James Montagu, a sentimental city banker, who, sallying forth at midnight, thus describes his meeting with our heroine upon the ramparts—

‘ Two nights since, soon after my arrival at Portsmouth, being little inclined to rest, and much to meditation, I strolled towards the ramparts. The moon shone clearly, and the sea was more than usually agitated. Yet the scene was more melancholy than terrific. I stood for a considerable time, contemplating the ocean, and listening to the successive waves that rolling towards the shore dashed against the fortrefs.

‘ The fleet which was visible at Spithead occasioned a thousand mournful reflections in my mind; I naturally thought on those who had perished; I fancied that I could hear their dying groans; see their deep wounds, and trace the torrents of blood, that, gushing from them, ran in mingling streams along the decks. I then started, as if roused by the thundering cannon; I almost believed that the air thickened with the clouds of sulphur rising from the floating bulwarks. My ideas then were filled with the cries of helpless infants, left to bewail a gallant father. I saw, in fancy, the despairing widow, the aged parent, hosts of kindred, weeping, raving, lamenting, perhaps, their only hope! While he, a mangled corpse, was consigned to the howling deep—sinking fathoms down the terrible abyss—cold—insensible!

‘ And for what was this miserable warfare first invented?’ said I. While I asked myself the question I observed something dart swiftly by me: it roused me from my reverie; for the lateness of the hour, it being near midnight, rendered the spot as solitary as a desert.

‘ So suddenly did the figure glide before me, that I almost instantly lost sight of it: I was inclined to believe imagination had conjured up that which was not real; and that the deception originated in my situation, and the surrounding scenery.

‘ I proceeded along the ramparts, and in a few minutes again beheld the form, which had so startled me, standing on the point of one of the bastions.

‘ Curiosity made me hasten towards it. When I came within a few yards of the figure, I plainly perceived, that it was a female, elegantly formed, and of no mean condition : her dress, which was white and transparent, was contrasted by her long dark hair, which floated in the wind. She had placed herself in a situation so perilous, that the least surprise, or the shortest step forward, would have hurled her headlong into the furious ocean !

‘ I listened for some moments, but she was silent. Indeed, had she spoke, I could not have heard her, owing to the united clamours of the contending elements.

‘ I began to fear that she meditated self-destruction ; and I resolved to make some effort for her preservation, even at the risk of the worst that could happen. I stole unperceived, until I came within reach of her ; the whistling of the wind prevented her hearing me ; and her eyes were too intently fixed upon the sea to observe any other object : fortunately I caught her in my arms before she was sensible of my approach. She made no resistance, but looked wistfully at me ;—such a countenance never did I behold ; it had something about it divine ! Yet not so placid as the consciousness of bliss would have made it. It was melancholy, yet impatient and imploring. Her beautiful mouth was twice preparing to speak, and as often she shook her head to indicate that the powers of articulation failed.

‘ The moon continued to throw a clear light on the rampart where we stood. The forlorn wanderer looked like a statue. Her eyes were still bent on the ocean ; she smiled, but it was a ghastly smile ; every feature bore the marks of unspeakable affliction. Her face was pale as the whitest marble ; and her countenance was rendered doubly interesting, by her having bound a white handkerchief round her forehead, beneath which I could just discern her dark and penetrating eyes !’ Vol. iii. p. 2.

After four subsequent elopements from her father, this pattern of female propriety and decorum is at length united to her lover, who, according to the laws of romance, is then discovered to be a lord !—the son of the lord who would have married her himself, and of that angelic Angelina, who, after having lived with him so many years as his mistress, is at length acknowledged as his wife ! Such are the outlines of the story ;—but it would far exceed our bounds, should we attempt to point out all the circumstances which outrage nature, probability, and common sense.

A Vindication of the Age of Reason, by Thomas Paine: in Answer to the Strictures of Mr. Gilbert Wakefield and Dr. Priestley, on this celebrated Performance. By Thomas Dutton. 8vo. 2s. 6d. Griffiths. 1795.

THE second period in this work made us fearful, that in every step of our progress we should find increasing reason to be dissatisfied with its contents. In speaking of Mr. Paine's work, he says, that it strikes at the very root of priesthood; and consequently we expected little else than the common declamation against priests. There is indeed too much of this vague manner of reasoning in the pamphlet; but the writer is not so virulent as the person whom he defends, nor as one of the persons whose strictures he endeavours to confute; but we shall remind him (though we thus repeat what has already been asserted by us), that the question which Thomas Paine has undertaken to investigate, has nothing to do with priesthood, and that the use or abuse of the priesthood will not make the Bible more or less authentic, or the cause of religion more or less sacred.

We strike out therefore every thing in this pamphlet declamatory against priests, as foreign to the argument; and the writer, who very properly rebukes Mr. Wakefield for virulence and abuse, should not, in speaking generally of priests, have indulged himself in a spirit of acrimony. We agree with this writer in his reprehension also of Mr. Wakefield, though the last part of his remark, which we shall extract, cannot be applied to one who is confessedly distinguished for his learned labours. Mr. Wakefield is said to be in the 'constant practice of introducing quotations from Latin and Greek authors, on the most trifling occasions;' and in support of this assertion, our author adds in a note—

' In justification of this remark, the reader is referred to the following pages of Mr. Wakefield's work, where he will find quotations heaped upon quotations, with all the pomposity and affectation of a school-boy. See pages 2, 10, 13, 21, 22, 34, 42, 50, 51, 54, 59, 64, 66. In many of these passages Greek and Latin authorities are brought forward in support of the most palpable, the most plain, trite, and (if I may be allowed the expression) the most everyday observations imaginable. I am far from objecting to classical quotations, introduced with judgment and with a sparing hand; but, when dealt out with extravagant profusion, when they stare you in the face at every turn, where neither the subject nor the pointedness of the allusion, justify their insertion, they certainly betray a pedantic disposition, unworthy any gentleman of established character in the republic of letters. And this remark I make the rather,

rather, as the general outcry raised against Mr. Paine, on the score of his being unversed in what are generally styled the learned languages, seems to have led several of his opponents into this error; and I am convinced, that many an author has thereby acquired credit with uninformed minds, for a greater portion of learning than he was justly entitled to.' p. 10.

We come then to the main arguments of the work before us. In defence of Paine's assertion, that all national institutions of churches (which by the way has nothing to do with the question) are human inventions, we have this remark—

' The doctrines of faith, whatever the religion may be in which we are educated, whether the Jewish, Christian, Turkish, or Pagan systems, forming, generally speaking, the first lesson instilled into the infant mind, at a time when the reasoning faculties may be almost said to lie dormant, naturally make a deep impression; and, being familiarised to us by constant repetition, we adopt them without examination: we receive them upon trust; subscribe to them as matter of course; and if, afterwards, as we advance in years, and our reason attains to its proper growth, we are led to weigh, to prove, and examine, the religion we profess, which, by the bye, is not done, upon a very moderate calculation, by one in ten thousand, we have unfortunately, exclusive of the task, the arduous task, of separating truth from error, a powerful host of prejudices and assumptions to combat with. For my own part, I am free to confess, that this blind acquiescence in the opinions of others, this easy indifference with which mankind in general sit down contented with the religion of their ancestors, whether Jews, Christians, Turks, or Pagans, furnishes, in my mind, no mean argument against the truth of any of them; or, in other words, against their divine origin. A religion, professing to be derived immediately from the Almighty, and written by divine inspiration, ought to flash conviction in the face of every one who hears or reads it. But this we do not find to be the case with any known religion in the world. Add to this, that I do not see, that peace, morals, social order, and the rights of humanity, are better respected and maintained under governments professing the Christian faith, than where the blindest idolatry prevails. Nay, I am bold to assert, that the remote and Pagan empire of Japan, might, in this respect, furnish a pattern for the most enlightened and religious state (if a religious state there be) in Christendom.' p. 14.

Now this argument appears to us to fail in all its parts—for, first, if it were true that men blindly embraced the opinions of their forefathers, so that for the last thousand years the descendants of Jews, Christians, Mahometans, and Pagans, had been uniformly Jews, Christians, Mahometans, and Pa-

gans, the truth of a variety of transactions, which took place during a long period, ending above seven hundred years before, would not, by the opinions of subsequent generations, be at all impeached. 2. If the Jews and Christians had, during the above-mentioned period of a thousand years, been the most reprobate of the human race, their bad conduct could not at all invalidate the history on which their faith and a purer conduct ought to have been founded.

Common sense must teach every man that the belief or disbelief, the good or bad conduct of a single person, cannot alter the relation of things: that which was once true must always be true, and, if the whole race of mankind should from this moment agree to abolish every memorial of Christianity, still its truth remains unimpaired. But we deny the positions of our author. This blind acquiescence, this easy indifference, have not been the characteristics of mankind for any length of time, or indeed in any one period; witness the changes of religious opinion in Great Britain, Germany, France, during only the three last hundred years, which may be called national: and the continual changes from Popery to Protestantism,—from the church of England to Methodism,—from dissent with, to assent to, the church of England,—which, with many similar ones, are repeatedly taking place in this metropolis,—show that this blind acquiescence and easy indifference has no more sway than might be expected over individuals as well as nations.

It is easy to assert, that peace, morals, social order, and the rights of humanity, are not better respected among Christians than Heathens; and it is well for our author, that he fends us to the remote regions of Japan in proof of his opinion. We confess that the conduct of Christians falls far short of the purity required by the gospel; yet, if England disgraces herself, and holds herself forward as an abomination to all countries for the most detestable practice of man-stealing, and trading in the persons of men, yet the abhorrence with which this accursed trade is viewed by many of our countrymen, and the exertions they have made to abolish it, prove that we have a greater respect to the rights of humanity than our Pagan ancestors, who kept their slaves in Britain, and burnt their prisoners in the wicker baskets of Woden.

That the way to God is not open to every man alike, our writer proves from our Saviour's words—'No man cometh unto the father but by me.' We have been upon a road leading through a fen to a particular place, to which no man could approach but by this road. Our obligations surely are due to the person who formed the road, and leaves it open for the use of every man. Without our Saviour, no man, Jew,

Christian,

Christian, or Pagan, has any access to the father; but through him all are alike entitled to present themselves before him.

The charge of prevarication against God and Moses for desiring that the Jews might go only three days' journey into the wilderness, is futile, unless it shall be proved absolutely necessary to disclose to an enemy the whole of a person's future intentions. The king of Egypt did not grant this request; and the argument of this writer would have had some strength, if, upon the king's permission, they had gone into the desert, and remained there in disobedience to his orders.

On the Mosaic doctrine of visiting the sins of the fathers upon the children, so much misapprehended by unbelievers, and not unfrequently by Christians, we reserve our remarks, as it is well examined in the next pamphlet under consideration. On the miraculous birth of our Saviour, the observations are puerile, and bordering upon buffoonery. We would have examined the argument if the writer had indicated a serious temper of mind likely to make any impression upon others, or showing that he was willing to investigate a subject, on which, as the Christians are not united, he had hardly a right to dwell. The defence of Mr. Paine's argument on the resurrection is exceedingly inconclusive. Infidels may, if they please, amuse themselves with pointing out in how many better ways, according to their apprehensions, the resurrection might have taken place: but all their labour is in vain; and if they expect any success, they must prove to us, that the testimony of the persons recording it is invalid, which hitherto no one has done, and we may venture to say no one can do. The fact comes down to us better attested than any event in any profane history.

Several pages are taken up with examining St. Paul's opinions about marriage; and the Monkish system of mortification, penance, and abstemiousness, is brought upon the carpet: —but what has all this to do with the truth of Christianity, and the defence of Thomas Paine? Much less can this writer be justified for his trifling remark on the abbreviation of the Greek word God, in the Alexandrine manuscript of the Testament, and his bold assertion, that the belief of the divinity of Christ rests upon such a slender foundation. Now the fact is, that in the Romish church, which has been for many ages, and is now a stedfast believer in the divinity of Christ, the word God is not to be found in their Testaments, in this, according to our writer's opinion, so very important passage.

The limits of our Review will not permit us to point out a variety of errors in the continuation of this work. The conclusion of it will shew how unqualified the writer is to examine the subject of the evidence of revealed religion. He

sees

sees abuses among Christians, and therefore exclaims triumphantly to the advocate for revelation—

‘ Let him prove to me that we have less uncharitableness, less unmercifulness, less vindictiveness in the world (I am speaking in general terms of mankind at large, and not arguing from individuals) since the introduction of the Christian system : let him prove that we have fewer animosities, fewer wars, less bloodshed, less butchering of our fellow-creatures, and that often under the mask of religion ; let him prove and establish these important points, and I shall readily acknowledge myself his convert. Till then, however, I must make bold to believe with Mr. Paine, that the *creation is the only true and real word of God*, that ever did or will exist, and that every thing else called the *Word of God*, is fable and imposition.’ P. 130.

On the contrary, we say to him,—Give us a satisfactory account of the manner in which the Jews and Christians may have been imposed upon by a long list of men in various ages, distinguished by the sublimity of their conceptions of God and nature, by the purity of their lives, and a system of morals superior to those which any other religion, any other philosophy, has adopted. Show to us the probable grounds for imposture in these men ;—convince us that many prophecies in the Bible have not been fulfilled, and are not fulfilling ;—and point out to us, by what means, from the light of nature and the book of the creation, we can arrive at a purer system of morals, and better conceptions of the deity, than Christianity teaches : then will we consent to adopt your conclusion, and become the disciples of unassisted reason.

A Defence of Revelation, in Ten Letters to Thomas Paine ; being an Answer to his First Part of the Age of Reason. By Elhanan Winchester, Author of the Lectures on the Prophecies that remain to be fulfilled, Dialogues on the Restoration, &c. &c. 8vo. 1s. 6d. Symonds. 1796.

IN the defence of the scriptures against Thomas Paine, two things are to be considered,—first, The nature of evidence for the authenticity of any books whatever ;—Secondly, The confutation of the assertions of Thomas Paine against the possibility of a revelation in general, of the contradictions he supposes to exist in the holy scriptures against the well-formed notions of the attributes of God, and of the objections he founds on the life, miracles, and doctrine of the principal characters supposed to act under the influence of God. On the first question so much may be said by a person willing to perplex

perplex a subject, as may occasion considerable embarrassments to a superficial inquirer. But when he reflects on the manner in which the books have been preserved, and on the difference of opinions in persons submitting to the same authority, he must be convinced that a forgery in this case was absolutely impossible; and though he may not be able to ascertain the exact date of every volume, he must be convinced from the internal evidence, that they followed each other in a certain order, which it is not difficult to discover. On this subject the learned may be very well employed, and, from a diligent inquiry, be able to ascertain many points which are rather objects of curiosity, than questions affecting the credit of the writers or faith of the believers.

On the second point above-mentioned, every believer is materially interested. If the impossibility of a revelation could be proved (as we think it cannot), it would be needless to look into our Bibles: if the record of the revelation contained improbable tales and unnatural fictions, we must reject it; and if the doctrine were unworthy of the Being from which it is supposed to proceed, it must be considered only as the opinions of other philosophers. On all these grounds there is room for important discussion, which, in our opinion, must end in the advantage of the holy scriptures above all other compositions. The writer of the pamphlet has well discussed this part of the subject, and, in doing himself great credit, has been profitably employed towards the public. There is no scurrility in his argumentation; he treats Mr. Paine with great respect, as a writer of eminence on topics which he had better opportunities of understanding, and imputes his ridicule on revealed religion to the want of study and serious attention to the scriptures.

In the first letter is shown the error of Thomas Paine in his extraordinary assertion, that he does not recollect 'a single passage in the men called apostles, that conveys any idea of what God is,' by a reference to various passages in the apostolical writings; and the unbeliever is very properly referred to the epistle of St. James, as containing not only a complete answer to Paine's assertion, but as showing the prejudices under which he must have laboured to make it.—

' In fine, this whole epistle of *James* is one of the most excellent systems of true religion that can be written; such ideas of God, and such choice morals, such principles of genuine liberty, equality, *the rights of man*, kindness, liberality, the noblest benevolence, threatenings against tyrants and oppressors, and encouragements to those who are patient sufferers, &c. &c. of which this epistle is full, might have secured this part of sacred writ at least from the odium

odium you have attempted to pour upon the volume at large ; and especially as in this epistle there is no mention of what you call that *gloomy subject of a man dying in agony on a cross*. But finding this book in the Bible, you are determined to despise it among the rest ; though had it been written by the brightest genius now on earth, it would have been applauded as a master-piece.' P. 5.

In the second and third letters Mr. Paine's objections to the account of the resurrection and ascension, and his trifling remark on the necessity of a greater number of witnesses, receive a complete refutation.

In the fourth letter Mr. Paine's blindness, in mistaking the nineteenth psalm as a specimen of pure deism, is noticed : for every one who will give himself the trouble of reading it, must find that the description of the great works of the creation leads only to a noble allusion to the superior excellency of revelation. If Mr. Paine could err so egregiously in his account of so short a composition as the nineteenth psalm, it is not to be wondered at that he should hazard another position equally devoid of foundation,—that there is scarcely any allusion to the works of God in any other parts of the Bible, except the book of Job, and the nineteenth psalm. This error is refuted by extracting a variety of passages which convey the noblest ideas of God and the works of the creation ; and the writer concludes with this remark—

' The Bible, Mr. Paine, appears exactly different to me from what it does to you ; and therefore if I was to give advice to men, it would be different from yours, which runs thus, " In fine, do we want to know what God is ? Search not the book called the Scripture, which any human hand might make, but the scripture called the creation."

' My advice would be, " Whoever would wish to know God, his perfections, character, and works, and the way of life and happiness, *search the scriptures which are able to make you wise unto salvation*, which no human hand could possibly have made ; for bad men could never have formed such a book, which condemns them, their principles, works, and ways, in almost every page, and which treats in the sublimest manner of God, and his attributes ; and good men would never have attempted to deceive their fellow creatures. So that on all hands, you may be perfectly assured that it cannot be the work of men. And you will find those internal marks as you read, that will prove it not to be the work of a demon, but the book of God, which if you read, experience, and practise, you cannot fail of being holy here, and happy hereafter."

' As the sky appears full of stars, so the scriptures are full of passages relating to God, his attributes, perfections, character, works, and ways ; his wisdom, power, goodness, love, mercy, grace and

truth

truth are all plainly revealed therein. And therefore your assertions are about as absurd as mine would be if I should assert, contrary to reason and common sense, that there is neither fish in the sea, beasts on the land, fowls in the air, men on earth, nor sun, moon, planets, nor stars in the firmament above us.' p. 40.

From the fifth letter which contains sufficient proofs of the absurdity of Mr. Paine's assertion, that the Christian system of faith is a species of atheism, we shall extract a full confutation of the unbelievers' grand objection to the second commandment. It is indeed extraordinary that it should be so often brought forward, as the slightest comparison of the words in this commandment, and the chapter in Ezekiel, must convince every impartial man that they are both consistent with each other, and agreeable to the wisdom and justice of God.

' When God gave his law from mount Sinai, he enforced the second commandment with these words: " For I, Jehovah, thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;" mind, *them that hate me*. This clause you left out, and then said, " It is however necessary to except the declaration that says, that God visits the sins of the fathers upon the children. It is contrary to every principle of moral justice."

Is it not contrary to both truth and moral justice for you to leave out the character of those children upon whom God visits the iniquity of their fathers, even those who hate their creator, and then reprobate one of the most righteous declarations that ever was made? If you had ever read with the least attention the 18th chapter of Ezekiel, you would have had the satisfaction of finding that God never meant to visit the sins of wicked parents upon virtuous children. For he there declares, that if a son " feeth all his father's sins which he hath done, and considereth and doeth not the like, but hath executed my judgments, and walked in my statutes: he shall not die for the iniquity of his father, he shall surely live." But that God visits the iniquities of the fathers upon the children to the third and fourth generation of them that hate him, is evident to a demonstration even in the French revolution: for the dreadful crimes of the barbarous Louis XIV. especially his bloody persecutions against the innocent Protestants, perpetrated through the instigation of the wicked priests of that age, have been evidently visited upon his descendants, and the priests and nobles of the late kingdom of France. For it does not appear that their own personal crimes have comparatively deserved such severe retaliation as they have met with; but as they continued to approve in some measure of the deeds of their fathers, and did not repent, and change their lives, God, after giving them a long space for repentance, hath at last

last made inquisition for innocent blood, and hath evidently visited their fathers' iniquities upon them. And who may charge him with injustice? He will go on to fulfil his threatenings, whatever you or any other may object to their moral justice. But it is certain that no injustice is found with him: for "Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Psalm lxxxix. 13, 14. p. 45.

In the remaining letters the principal objections of Mr. Paine, such as that to a recorded revelation,—to Christianity, as destructive of science,—and those to particular parts of scripture,—are well commented upon; and in many instances the truth of Christianity is confirmed by the continual fulfilling of ancient prophecies. On the excellence of Christianity above Deism, it is well observed, that—

' Whatever perfections of God you can discover in the great book of nature, even after ages of strict attention, we can find plainly revealed in the Bible, and be able to learn in a few hours; and whatever duties you may be able to learn from the works of creation, whether gratitude towards God, or benevolence towards your fellow-creatures, we are taught in the scriptures in the shortest, plainest, and directest manner; and may attain the knowledge of with little or no trouble; so that we have that time to practise in, which you must take up in learning. And I may safely challenge you and all your brethren, ever to learn or find out one single perfection in the character of God, or one duty towards him, yourselves, or fellow-creatures, by reading the book of creation, that I cannot find in plain words in the Bible, under all the disadvantages of a translation. And there are several things which the scriptures teach us, that can never be learned from the book of nature; such as, that the deity can pardon sin, hath prepared a state of immortality for men, and will raise them from the dead, &c.' p. 71.

Mr. Paine's contemptuous treatment of the book of Revelations, in which he is joined by too many Christians, is properly exposed by a well-known fact—

' The present revolution in France, and the total destruction of the names of men, all titles of nobility, and all the religious orders, was an event so plainly foretold even in the book of Revelations, which you call a book of riddles, that Mr. Peter Jurieu, a protestant minister, more than an hundred years ago, wrote a book, wherein he positively mentions the present revolution in France, and the total destruction of the names or titles of men, and all the orders of monks, friars, &c. and even fixed the very time when it should take place, only claiming a latitude of ten years, from the year 1780 to the year 1790, and this could hardly require the ingenuity of posterity

rity to make it point blank as you say, for it is much within a thousand miles of the mark. And this may serve to shew you, that if the book of Revelations is a book of riddles to you, there are those in the world who do understand it; and from this instance it is plain, if there was no other, that its truth and inspiration may be depended upon. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." Rev. i. 3. p. 75.

We transcribe with pleasure our author's vindication of revealed religion against the charge of enmity to science and the arts—

"Had you only attacked the errors and superstitions of the Romish church, you would have performed a noble service, worthy of yourself, and of the cause of liberty, which I myself love as well as you can; but why attack the sacred scriptures, which have done ten thousand times more to enlighten, reform, civilize, and make men happy, than all the other means that ever were used? You cannot but know that the knowledge of the scriptures, and liberty, have faded or flourished together. You also know, that the church of Rome hath in all ages, sought to keep the common people ignorant of the scriptures, on purpose to keep them in ignorance and slavery, and attached to superstition; and therefore, in endeavouring to lessen the value of the Bible, and doing all in your power to make people neglect it, you are ignorantly supporting the old system of tyranny and arbitrary government. The book of divine revelation, or the Christian system as contained in the Bible, is so far from being inimical to arts, sciences, philosophy, astronomy, &c. that you are compelled against your will to acknowledge, that, "The event that served more than any other to break the first link in this long chain of despotic ignorance, is that known by the name of the reformation by Luther. From that time, though it does not appear to have made any part of the intention of Luther, or of those who are called reformers, the sciences began to revive, and liberty, their natural associate, began to appear." Such a confession as this from an avowed adversary to divine revelation, or the scriptures, is more against your cause than a thousand arguments, and fairly overthrows all that you had before asserted in the most scandalous manner against the Christian system, as though it was the real cause of all that ignorance which had abounded in the world, during so many hundred years prior to the reformation. The Christian system so far from laying all sciences waste, was itself laid waste; and the Bible being hidden, and hardly known to one in a thousand, a system of tyranny, ignorance, and superstition took place; but as soon as the Bible began to be a little read, and understood in some small degree by the common people, then the first link of the long chain of despotic ignorance was broken, according to your own account;

account ; then the sciences began to revive ; and liberality, their natural associate, began to appear ; and this without any apparent intention of Luther, or the reformers ; all the better ; then it will undeniably appear, to be the native tendency of the knowledge of the scriptures, to break the chains of despotic ignorance, to revive sciences, and to cause liberality to appear. This is certainly true, from your own concessions, as well as it appears from constant facts : for in proportion as the scriptures are known, read, studied, admired, and practised by the common people, arts, sciences, liberality, true, civil, and religious liberty, with every noble sentiment that can adorn human nature, will flourish and prosper. But where the Bible is hidden from the common people, or they are forbidden to interpret it for themselves, there ignorance, savage barbarity, tyranny and superstition reign : and arts, sciences, and liberality fade away. But then what curious arguments you have brought against the Christian system ? Exactly the same as if I should say, after a very long and severe drought, " That drought was wholly owing to the rain, and all the barrenness of the ground is to be ascribed to the same cause, however unwilling the lovers of rain may be to believe it ; for as soon as the rain began to descend, the grass and vegetables immediately began to spring." What would people think of the man that should argue so in the things of nature ? Just what we ought to think of you in spiritual things. Let us once more view this most curious argument against the Bible. The Christian system laid all the fair fields of science waste ; for during many hundreds of years, while the Bible was concealed, all sciences faded : but as soon as the reformation began, and the common people got the Bible in their hands, the long chain of despotic ignorance was broken, sciences revived, and liberality began to appear ; and this as the natural consequence of their perusing the scriptures for themselves. (For this was the great and fundamental principle of the reformation.) For it could not be owing to any thing else, for the reformers had no particular intention to revive sciences, &c. Therefore the knowledge of the scriptures is destructive to all liberal sciences ; as is evident from their flourishing state in all times and places, when and where the Bible is known. Is this Mr. Paine ? the author of *Common Sense* ? Is this the *Age of Reason* ? How is the mighty fallen ! Verily, your own tongue is made to fall upon yourself, and God hath in you made foolish the wisdom of this world. For while you have been writing against his book, and taking great pains, in attempting to prove, that its direct tendency is to destroy all useful arts and sciences, you have inadvertently quoted a striking fact in the history of the world, which has entirely overthrown all your reasoning. And the greater part of all historical facts will be found upon the same side ; and will go to prove, that useful arts and beneficial sciences have generally kept pace with the knowledge of divine revelation. I should not have said so much

upon this so very plain a subject, but that the greater part of your book evidently aims to prove Christianity inconsistent with all useful arts and sciences, than which nothing can be more false and absurd; the direct contrary being the truth: as is evident from numerous facts, and even from your own account of the reformation.' p. 77.

The last letter, which treats of the miraculous conception, might have been omitted; and we say this, not from any inclination on our part to join with the opposers of this miracle (for they do not by any means seem to us to have proved their point), but because, in treating with an unbeliever, it is unnecessary to bring forward any question which is the subject of dispute among Christians. Besides, if any weak arguments are brought, of which the unbeliever can take advantage from the knowledge he derives from the learning of the Christians, he will not fail to turn it to his side, and increase the ridicule which he very unworthily bestows upon the scriptures. As a prophecy of the supernatural conception, Gen. iii. 15. cannot with propriety be brought, the common translation seems to us to be accurate; and our author should have recollected that Eve was not acquainted with the term Jehovah. Much less can the passage, Jer. xxxi. 22. be an evidence upon this occasion. It is hardly satisfactory in our translation, much less in the Hebrew, which seems to be corrupted; and the Septuagint gives to the same words a very different signification—*Ἄνθετος κύριος σώματαν εἰς καλαφύλευσιν καίνην, εν σώματα περιελευσούσαι αὐθεωποι.* This translation is followed in the Arabic, and the sense, that 'every one should go about in safety,' is much more applicable to the context than any meaning to be forced out of the words—'a woman shall compass a man.'

On the same grounds we should have recommended less diffusion on the miracle of Jonah, if we did not approve very much of the remarks made upon it; and if they are not likely to produce an effect on the unbeliever, they deserve to be read by many Christians, who in our opinion are exceedingly blameable for giving countenance to unbelievers by a levity on this subject, bordering upon profaneness.

But though we have thus noticed a blemish or two in the work before us, we would not disparage a valuable publication, which, by the judicious conduct of serious Christians, may be made very useful to the younger class of readers who may have been seduced by the arguments or conversation of unbelievers. It is plain, comprehensive, serious; the errors of Mr. Paine are pointed out in the most striking places; and the young man who reads this book with attention, will be armed against all the attacks of more powerful infidels.

The Age of Infidelity: Part II. In Answer to the Second Part of the Age of Reason. With some additional Remarks upon the former. By a Layman. 8vo. 2s. 6d. Button. 1796.

THE layman follows Thomas Paine through all his windings and turnings, and gives him such blows at every turn, as we might almost say the infidel deserves; and yet we fear that he is too far gone to feel more than a momentary pain for the chastisement which he has brought upon himself. The layman is not, however, to be vindicated for the spirit which he manifests in various parts of his work: he errs occasionally on one side, though not so much indeed as Thomas Paine does on the other. He is not always accurate too in his remarks; for his observation on Priestley's and Wakefield's Defences of Christianity is not justifiable. 'Christianity,' says our author, 'cannot be successfully defended on unitarian, or Socinian principles, and that for several reasons: as, for instance, they deny the inspiration, and reject many of the avowed opinions of the sacred writers, and in fact give up many important parts of scripture.' As well might the author say, that Christianity could not be defended upon popish principles,—or Lutheran principles,—or Calvinistical principles,—or, in short, upon any principles, except on those of the sect to which he belongs. Christianity may be defended against an infidel upon the principles of any sect: for all sects agree, that Jesus is the Christ, the Son of God, that he rose from the dead, and ascended into heaven; and these are the essential points which an infidel denies. With the others, which are points of dispute among Christians, the infidel has nothing to do: he has not passed over the threshold, and cannot enter into the concerns of the interior parts of the mansion. Again, this writer is wrong in supposing that there is a connection between unitarian (or Socinian) principles, and the belief or disbelief of inspiration. Dr. Priestley and Mr. Wakefield may disbelieve inspiration; but this was not the opinion of the older Socinians, nor is it the general opinion of the modern unitarians. He is also wrong in supposing unitarian and Socinian principles to be the same. The Socinians are unitarians; but there are many unitarians who are not Socinians. He is wrong also in supposing that the giving up of many important parts of scripture can make Socinians incapable of defending Christianity against infidelity. The infidel may be vanquished with a very small part of the Bible; and we do not know that any sect of Christians gives up so much of the Bible as to weaken the great rock of faith,—the belief in Christ, as the Messiah,—against which the infidel's attack must

be impotent. We mention these points for the sake not only of this writer, but of all the readers of this controversy, that they may remember the rebuke of our Saviour to his apostles, for preventing a man from casting out devils, because he was not of their party.

But whether this writer will admit any others to the honour of defending Christianity, he certainly shows himself in many places equal to the task without any foreign aid ; he points out in strong terms the absurd conclusions which must necessarily follow from Paine's mode of reasoning on the authenticity of different books of the Bible, and the still greater absurdity of pretending to compare together the light of nature with the superior light of revelation. One passage of scripture we were glad to see him take the opportunity of vindicating : for though every Hebrew scholar sees that there is no ground for the ridicule cast upon it by the infidels, it is still left in our common Bibles to be their jest and the stumbling block to sincere, but, on that point, uninformed believers—

‘ With respect to the case of Elisha, I am sorry to say, that our translators have evidently misunderstood, and misrepresented it. Elijah had but a little time before been taken up to heaven in a fiery chariot ; the circumstance soon became notorious. Bethel was a place full of idolatry, and the prophet Elisha, who was now venerable for his years and grey hairs, (which always commanded respect among the ancients) going to Bethel is beset, not by little children, but by a rabble of youth of various ages, perhaps the children and scholars of Baal's prophets, who ridicule, not only himself, but his departed master, and in so doing Jehovah himself. “ Go up, thou bald pate, go :”—go to heaven after your master, and a good riddance of you both. Such is the stile of infidel wit in all ages, and I am sorry to say, such is the stile of Mr. P. who excels in that kind of buffoonery, that makes the most serious subjects ludicrous, and cloaths them in his own fool's coat to laugh at them,—The prophet cursed them in the name of his God, and two she bears, (probably robbed of their young) tore forty and two of them to pieces.’ p. 64.

To all the advocates of pure deism we recommend the little tale of the poor Greenlander, whose infidelity was owing to want of opportunity, not of inclination to receive better information. It is well introduced by our author, and shows that the ignorant savage, and the polished philosopher, unenlightened by the pure rays of the gospel, may, from the working of their own minds, come to the same conclusion—

‘ It is true, (said he) we were ignorant heathens, and knew nothing of God or a Saviour ; and indeed, who should tell us of him till

till you came? But you must not imagine that no Greenlander thinks about these things. I myself have often thought a *kajak*, (a fishing-boat) with all its tackle and implements, does not grow into existence of itself, but must be made by the labour and ingenuity of man: and one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure, than the best *kajak*; and no man can make a bird; but there is still a far greater art shewn in the formation of a man than of any other creature. Who was it that made him? I bethought me that he proceeded from his parents, and they from their parents: but some must have been the first parents; whence did they come? Common report informs me they grew out of the earth: but if so, why does it not still happen that men grow out of the earth? and from whence did this same earth itself, the sea, the sun, the moon and stars, arise into existence? Certainly there must be some Being who made all these things; a Being that always was, and can never cease to be. He must be inexpressibly more mighty, knowing and wise than the mightiest man. He must be very good too, because that every thing that he has made is good, useful, and necessary for us. Ah, did I but know him, how would I love and honour him! But who has seen him? Who has ever conversed with him? None of us poor men. Yet there may be men too, that know something of him. O that I could but speak with such! Therefore (added he) as soon as ever I heard you speak of this great Being, I believed it directly with all my heart; because I had so long desired to hear it.' P. 102.

The poor Greenlander rejoiced at the opportunity of conversing with the missionary: the enlightened infidel, as he calls himself, rejects the Bible, disdains the assistance offered to him, and will not trouble himself, on the most important subject that can be presented to the mind of man, to make those inquiries which he does not scruple to bestow on the most trifling publications of former ages, or little political events which agitate the sphere in which he happens to be placed.

Christianity is also well vindicated from the charge of introducing any evil into the world. How could it, when its leading features are so peculiarly distinct from those of all false religions?

'(1.) It omits and rejects some false virtues, as heroism, the love of glory, and that species of patriotism which makes a man inimical to every country but his own; qualities these which have a tendency to inflame mankind against each other, and destroy the peace and happiness of society.

'(2.) It introduces and recommends other virtues, as humility, modesty, patience, urbanity, and philanthropy, which have, on

the contrary, the happiest tendency to the general felicity, and improvement of human nature.

‘(3.) It is not confined to the exterior conduct, but reaches to the words, the looks, the thoughts of man. That expression, “whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart,” induced the great Boerhaave to observe, that “Our Saviour knew mankind better than Socrates,” since nothing short of a regulation of the heart can make a good man.

‘(4.) Lastly it refers all our morality to the only right principles, the love of God and of mankind.’ P. 129.

Some of the things that it has done are well pointed out—

‘Now what did Christianity? It destroyed idolatry—it abolished human sacrifices—it forbade lewdness—it shut up the theatres.—Was all this nothing?—And why has revealed religion done no more in the reformation of mankind? Certainly, because there are so few Christians: for we deny the right of any man to that honourable distinction, who does not cordially believe its fundamental principles, and endeavour to regulate his life by its divine precepts.’ P. 132.

That Christianity never persecuted, and has been frequently persecuted, is a fact: and the conduct of the Christians in the early ages, and that of Tacitus, Pliny, Trajan, and Antoninus towards them, are properly contrasted together.

At the conclusion, our author grants Mr. Paine all the success he could desire,—supposes him to overturn Christianity, to turn every preacher into a philosopher, every house of devotion into a school of science,—and thus points out to him the dilemmas into which he will be thrown by the success of his new system—

‘Behold our scientific lecturer, elevated on his philosophic rostrum! Instead of the expensive apparatus of a Bible and a Prayer-book, he is provided with an orrery and a pair of globes. A telescope, a microscope, a quadrant, an air-pump, and an electrical machine, form his church library. He takes his text from the ample volume of creation—suppose from the chapter of the sun,—and after reciting a long series of observations, calculations, and experiments, informs his admiring auditors, that the sun is so many times larger than the earth—is so far distant from it—and that day and night, summer and winter, are occasioned by the revolutions of our planet round this celestial luminary. At length he comes, perhaps, to the moral improvement of his subject, and observes (which however many will dispute with him) that God is good, “who causeth his sun to shine upon the just and upon the unjust,”—

which

which they might have learned themselves from a single verse of St. Matthew's gospel.

‘ The like inferences that God is great, wise, and powerful, may be deduced from various chapters of the Book of Nature, and these deductions may be used as arguments in favour of the moral virtues; but when our philosopher has got to the *ne plus ultra* of his researches, and exhausted all his arguments, his hearers might have learned ten-fold more from a few verses of the Bible, with more certainty, and have had it enforced with infinitely stronger motives.’

‘ But waving this: let us suppose among the motley group which surrounds our orator, there should happen to be some plain well-meaning man, oppressed with a guilty conscience, but truly penitent, and anxious to be informed if, or by what means, God will shew mercy to his repenting creatures: what answer has our philosopher for such an enquiry? Will the globes or the orrey inform him? Or shall he level his telescope to some of the planets, and seek an answer there? Alas! no; nature is totally silent, and can return no answer to this most important of all enquiries:—The like may be said as to a future state, and several other important questions; but this subject has been already anticipated.

‘ On the other hand, let us imagine, in the same auditory, a sceptical philosopher, who has advanced some distance beyond our lecturer on the road of infidelity; who has learned to dispute first the existence of spirit, and then of matter; who, from denying revelation, learns to doubt the being of a God, and then (very naturally) begins to query even his own existence—with what advantage might such an one attack and confound our deistical philosopher with the same weapons he has employed against Christianity?—Let us suppose him to argue in this manner:

“ See you not, Mr. lecturer, that with all your boasted liberality of thinking, you are treading in the same steps with the theologians? Are you not aware that you desert your own principles, if they do not carry you much farther? For instance, you very properly deny the resurrection of a man, and yet believe in the first of all absurdities an immense and eternal being. You say, that you will not believe in Jesus till you see him risen: but can you shew me the God in whom you require me to believe? You reject the Christian mysteries, because you cannot understand them, but can you explain to me the greatest of all mysteries, the existence of a deity?—You properly ridicule the devotion of religionists in supplicating this immutable being to alter his decrees and purposes, and yet you require me to thank him for his favours; when, in the present life I have a vast preponderance of miseries, and know nothing about the future.” I could carry this method of reasoning farther, and cloath it in more energetic language: but I shrink with horror from the blasphemy; and blush that I am a man, when

I recollect

I recollect that such language as this is freely circulated, and gustfully received by numbers of my fellow creatures in the present day, and cite it only to prove, as it does most irrefragably, that—there is no solid point on which the mind can fix, that has discarded revelation, till it sinks to downright atheism and universal infidelity. And this remark I wish to leave in all its force upon the reader's mind.' P. 137.

We join with our author in wishing that this remark may make a deep impression on the reader's mind; for there is a considerable difference between the state of a person's mind who rejects the light of revelation in the present age, and his who in an age of heathenism doubted of a future state, the existence of a God, or the acts of providence. If the accumulated evidence for revelation is once discarded, the same degree of evidence which had an effect upon the mind of an heathen, will appear weak to the new infidel philosopher.

The History of Two Acts, entitled, An Act for the Safety and Preservation of his Majesty's Person and Government against Treasonable and Seditious Practices and Attempts, and an Act for the more effectually preventing Seditious Meetings and Assemblies; including the Proceedings of the British Parliament, and of the various Popular Meetings, Societies, and Clubs, throughout the Kingdom: with an Appendix and Index, &c. to which are prefixed Remarks on the State of Parties, and of Public Opinion, during the Reign of his present Majesty. 8vo. 12s. Boards. Robinsons. 1796.

IT is so difficult a matter to collect the opinions, or, as it is called, the *sense* of a nation, on great political questions, that it has sometimes appeared to us to be a great defect in our constitution that there is no fair and unequivocal mode established for ascertaining the popularity of an act of the legislature. For, although the people may be said to delegate their power to their representatives for the usual space of a whole parliament,—yet custom, and, we apprehend, the spirit of the constitution, has left such a portion of this power in the hands of the people as to render it very unbecoming and highly dangerous to pass laws which are contrary to the opinion of the majority. In such cases, indeed, it has been usual to yield to the popular torrent wherever its course could be ascertained; but where, from various circumstances, from the bias of influence on one side, or of faction on the other, this becomes a matter of doubt, every attempt to remove it is praise-worthy, because, while unremoved, it establishes a species of hostility between the legislature and the people, the consequences of

which

which must be fatal to the peace of the country for a time, which ever party predominates.

The two late bills, for the preservation of his majesty's person, and for preventing seditious assemblies, have occasioned a greater clamour in the country than we remember to have witnessed for many years; and as the effect of them, when carried into execution, may probably decide the question far too late for the operation of peaceable argument and reasonable concession, it occurred to the editor of this volume (to use his own words)—

‘ That a **COMPLETE HISTORY OF THE RISE AND PROGRESS** of these two acts would assist the public in judging leisurely and deliberately, how far what has been asserted by the contending parties is true, and how far the essential interests of the constitution are involved. The information given in newspapers is of a perishable nature. Few have access to all the papers, and those who have seldom collect them with a view to future reference; the events of one day are rarely compared with those of another; treacherous memories break the chain, and the result of periodical information amounts in most cases but to a confused set of ideas, in which prejudice has a considerable share. It was therefore thought necessary to collect from the papers on **BOTH SIDES**, every document and evidence of a public or private nature, which seemed to tend in any important degree to throw a light upon the **ACTS**, their meaning and consequence, or upon the state of the public mind respecting them. The **DEBATES OF PARLIAMENT** it was especially incumbent to give at great length and from the best authorities. The different **REPORTS** of them have accordingly been carefully compared, that the sentiments of the several speakers may be as correctly ascertained as the circumstances of the case will admit. The proceedings of the several **COUNTIES, CITIES, TOWNS, BOROUGHS**, and other associations, are detailed from the attested accounts of the parties, collated with each other.’ p. iv.

Of such materials the present volume (of nearly nine hundred pages) consists. The plan is certainly new, and the mass of information is greater than ever was brought together on a similar occasion. The arrangement is apparently in the order of time. The debates appear from a slight inspection (for it cannot be expected we should peruse the whole) to be given with great accuracy and at great length. Some of the speeches have evidently received the correcting assistance of the speakers; and with regard to the provincial transactions, we have seen no reason to impeach the impartiality of the editor. One of the most curious though not the least valuable articles is the Appendix, which contains an alphabetical list of the addresses presented to his majesty,

majesty, with the dates of their presentation, and 'the passages in which the addressers deviated from the accustomed forms of congratulation, to give their opinions on the measures pending in parliament, or on the general state of public affairs.' From the recapitulation we learn the following state of the addresses—

' From England, and its dependencies	—	405
From Scotland	—	174
	—	—
		579
Addresses of congratulation only	—	363
Approving of the bills, alluding to them and the state of the country, or recommending remedies	—	216
	—	—
		579
Addresses from military bodies in Great Britain	—	90
From the clergy	—	70

It appears likewise from the Index, Art. *Petitions*, that the whole number of petitions *in favour* of the bills was *sixty-five*, and the number of signatures, as far as could be ascertained, *29,922*. The petitions *against* the bills were *ninety-four*, and the signatures, as far as could be ascertained, *131,284*. These are certainly useful data to enable the reader to form a judgment of the public opinion.

Prefixed to this volume is an article of considerable length, entitled, '*Remarks on the State of Parties, and of Public Opinion, during the Reign of his present Majesty, originally addressed to a Gentleman high in Office.*' Of this we feel ourselves bound in justice to say that we have never perused a more judicious and candid series of animadversions on any political transactions whatever. It forms indeed a valuable sketch of the history of the reign. It discovers great penetration, considerable knowledge of mankind, excellent and indeed uncommon information upon political topics, and more impartiality than could be expected from a contemporary writer. As a specimen, we shall select a few paragraphs relating to a period which must ever be interesting to Englishmen—

' I have mentioned the influence of the publication of the speeches of parliament, and it is a subject which demands a little farther attention. It comes now to be considered that the grievances of the kingdom were not made a subject of complaint only by popular societies, self-elected, and unconstituted, by clubs in taverns, or mobs in fields; although these are not things in themselves despicable. Let us consider that the same complaints, if not felt personally, were reiterated officially by men of the first talents, patriotism and rank,

rank, that ever adorned either house of parliament, by some who have gone to the grave with every mark of grief and dignified respect, which a nation's tears and a nation's splendour could bestow, and by some who have since risen to be the favourites of their sovereign, and have died in his service. Sentiments backed by such men, it is to be hoped, will be received at least with respect. Complaints by men of tempers not naturally querulous, may be supposed to have a foundation; and political doctrines from the man of approved wisdom and tried patriotism, cannot die with him. In fact, the tenour of all those doctrines which were propagated by the speeches of the opposition from 1765 to 1782, yet remains; when they are remembered, it is with gratitude, when they are quoted, it is with the weight of authority, and the force of conviction. "Let us be cautious," said lord Chatham, "how we admit an idea, that our rights stand on a footing different from those of the people. Let us be cautious how we invade the liberties of our fellow subjects, however mean, however remote; for be assured, my lords, that in whatever part of the empire you suffer slavery to be established, whether it be in America or in Ireland, or here at home, you will find it a disease which spreads by contact, and soon reaches from the extremities to the heart. The man who has lost his own freedom, becomes from that moment an instrument in the hands of an ambitious prince, to destroy the freedom of others. These reflections, my lords, are but too applicable to our present situation. The liberty of the subject is invaded, not only in provinces, but here at home. The English people are loud in their complaints; they proclaim with one voice the injuries they have received; they demand redress, and depend upon it, my lords, that one way or other they *will have* redress. They will never return to a state of tranquillity until they *are* redressed, *nor ought they*; for in my judgment, my lords, and I speak it boldly, it were better for them to perish in a glorious contention for their rights, than to purchase a slavish tranquillity at the expence of a *single iota* of the constitution." Such language as this could not fail to invigorate the means used by the people to obtain redress.

"But the American war was the event which, of all others, gave a tone to the sentiments of the nation different from what they had ever expressed, and which threw a dismal colouring over the transactions of this reign. It was begun, while a great degree of disaffection was visible among the people. It was founded upon claims which could not be defined. They were pushed by force, and they were defeated by force. From the vast mass of reasoning employed on this subject, from all that the ransacked stores of history could afford, and all that the lively genius of theorists could invent, to involve, perplex, and keep the main question out of view, we still may give as the essence of the whole dispute, that the ministry asserted a right to tax the Americans against their consent,
and

and the Americans denied the existence of any such right. This was not a dispute between two rival nations about a barren rock, or a fishing bank, or whether vessels shall sail in a river which belongs to neither of them. It was a dispute between a sovereign and his subjects. It was a trial how far force can aid, or supply the place of right.

‘ It must be allowed, and yet it is but a poor consolation, that this contest was not entered into rashly, or upon slight grounds. Ten years passed in unavailing attempts to heal the unhappy breach, during which it presented various appearances. He who studies its history, and not to study it is in an Englishman both a crime and a folly, will often be tempted to exclaim, “ Why was *this* opportunity neglected? Why *this* advice not taken? Why *this* application treated with disdain, and *these* terms rejected as bad in themselves, merely because they might not happen to be the best in theory ?” It is certain, that as far as human wisdom can judge of past events, as far as it is not puerile to speculate upon a different series of events than what actually took place, it may be with some confidence asserted that there was a time, nay, more than once, when the dispute might have been terminated with safety and advantage. But it is in vain that we catch a momentary satisfaction from conjectures like these; the pleasing illusion soon vanishes; and we are left to contemplate with indignation and astonishment, often with horror, a concourse of measures which lessened the honour we attempted to preserve, brought the valour and reputation of the country into question, taught subjects the doctrine of resistance, and shook the throne to its centre.

‘ In perusing the history of this war, the incapacity of those who carried it on may perhaps be in some measure excused, if we make allowances for the situation in which they stood. Their abilities, though considerable, were not of the foremost kind. They could argue, they could threaten, and they were adepts in those infamous arts by which a war is for a time rendered popular. They pleaded for the dignity of the nation and the supremacy of parliament. Ingenuity and rebellion were to be punished. These were high and imposing sounds. But it is not always wise, even where it is practicable, to persuade a nation to go to war, unless for the purpose of self-defence, which this was only in a secondary degree, if at all. Men may as well attempt to command the issues of life and death, as the fate of war. It is impossible to calculate its chances, and it is at best an object for which the mass of the people pay so dearly, that they become much sooner tired than the promoters of it. Granting, however, that this war was necessary, it was undertaken at a time when something almost as hostile as war prevailed in the kingdom, general discontent at the measures of administration. Perhaps it was thought expedient to divert the ill-humour of the people into another channel, and unite them against a common enemy.

enemy. If so, it was an unfortunate experiment, for the people had too much in common with that enemy, violated privileges, infringed rights, petitions contemptuously rejected. Instead, therefore, of uniting against this common enemy, they blended their mutual grievances.

‘ And here, sir, we have again to consider the effect of an extensive circulation of the speeches of parliament. Was it nothing for the Americans to read the speeches of so many of the lords and commons of Great Britain in their favour? Was it nothing to hear that their cause was adopted as the cause of liberty, and the unalienable rights of a free people? Was it nothing that they had so many men of the most brilliant talents and political knowledge, to put words into their mouths, and courage into their hearts? In all the history of parliament, for the last six years, I can find no language so decided, so bold, so popular, so (in compliance with the humour of the times I shall add) inflammatory. It cannot, on the other hand, be said, that the ministry were deficient in ability, or in argument. Their speeches also were circulated with equal avidity, and read with conviction by the majority of the nation. Why then this difference in the effect? Why did they not damp the ardour of the Americans, while they gratified the pride of the English? For this plain reason: they were not followed up by corresponding actions. “ The sight of a red coat frightening the colonists,” was a fine lively expression, cheering and animating: but the royal army blocked up in Boston by a general without powder, surpassed all flights of oratory. The Americans were represented to be taylors and coblers. ’Twas wonderful that such armies as were commanded by Burgoyne and Cornwallis should lay down their arms to taylors and coblers.

‘ During this war, the national discontent had never abated in any considerable degree, and it was promoted, independent of the events of the war, for no man could derive much satisfaction from them, by certain measures adopted by administration, which entitled them to the character justly, though rather coarsely given them by their parliamentary opponents. The vigour of opposition increased with their numbers, and their language was in the highest degree, what is now termed, inflammatory and seditious, but then was, and perhaps hereafter will be considered as necessary, constitutional, manly. Their chief strength, however, appeared in the opposition to the war, in all its stages. On one occasion, lord Camden used this language. “ King, lords, and commons are grand and sounding names: but king, lords, and commons may become tyrants as well as others. Tyranny in one, or more, is the same; it is as lawful to resist the tyranny of many as of one; this has been a doctrine known and acted upon in this country for ages. When the famous Selden was asked by what statute resistance to tyranny could be justified? His reply was, it is to be justified by the custom

of England, which is a part of the law of the land. I will affirm, my lords, not only as a statesman, politician, and philosopher, but as a common lawyer, that you have no right to tax America. No man, agreeably to the principles of natural or civil liberty, can be divested of any part of his property without his consent, and wherever oppression begins, resistance becomes lawful and right."

‘ On a subsequent occasion, lord Chatham said, “ It had been usual on occasions of public difficulty and distress, for the crown to make application to that house, the great hereditary council of the nation, for advice and assistance. As it is the right of parliament to give, so it is the duty of the crown to ask it. But, on this day, and in this extreme momentous exigency, no reliance is placed on your councils; no advice is asked of parliament; but the crown, from itself, and by itself, declares an unalterable determination to pursue its own preconcerted measures. And what measures, my lords? Measures which have produced hitherto nothing but disappointments and defeats. I cannot, I will not join in congratulation on misfortune and disgrace. This is a perilous and tremendous moment; it is not a time for adulation: the smoothness of flattery cannot save us in this rugged and awful crisis. It is now necessary to instruct the throne in the language of truth.”

After the defeat of general Burgoyne, he used these more pointed words. “ The king’s speech contained a most unfaithful picture of the state of public affairs; it had a specious outside, was full of hopes, while every thing within was full of danger. A system destructive of all faith and confidence had been introduced, within the last fifteen years at St. James’s, by which pliable men, not capable men, had been raised to the highest posts of government. A few obscure persons had obtained an ascendancy where no man should have a personal ascendancy, and by the most insidious means, the nation had been betrayed into a war of which they now reaped the bitter fruits.”

‘ In 1779, Mr. Fox said, that, “ the plan of government which had been in this reign invariably pursued, had been very early adopted. It was not the mere rumour of the streets that the king was his own minister, the fatal truth was evident, and though denied by the members of the administration, it was propagated by their followers. It was a doctrine in the highest degree dangerous, as tending to relieve ministers from their responsibility, and to transfer it to a personage who could not by the principles of our constitution be called to an account. But, he said, it should be a warning to sovereigns, that though in general the evils of a reign were, according to the principles of our government, ascribed to the wicked counsels of ministers, yet when these evils reach to a certain height, ministers are forgotten, and the prince alone is punished. Thus it was with the royal house of Stuart. Charles and James had no doubt wicked ministers, to whom the errors of their reign were justly

justly in a great degree to be attributed ; yet the one lost his life, and the other his crown. The patience of the people was not unlimited, and however passive for a time, they would at last do themselves justice." I should not have thought it fair to quote the language of *such a man* as Mr. Fox, if this short speech had not discriminated between the actions of the monarch and those of his ministers. It was nearly about the same time lord Gower, who had been president of the council, said, " He had presided some years at the council table, where he had seen such things pass that no man of honour or conscience could any longer sit there."

" I might multiply quotations of this kind : it was the common language of parliament, from whence it descended to books, newspapers, pamphlets, and common conversation : it was the popular creed adopted by the Americans at war, and by the English who were discontented. It is mentioned here neither with approbation nor censure ; it may be wrong to appeal too often to the " extreme medicine of the constitution ;" it may be wrong to carry jealousy to excess, for it is apt to become a blind and hateful passion. But enough appears upon record to shew that such doctrines are not new, nor the growth of France ! are not to be traced to the fields of Islington, nor the shops of the " majestic booksellers of the people." They originated in the senate, and what passes in the senate carries authority ; and will, more or less, on all occasions guide the opinions of the people. I have heard you resent this ; you think it unwise to be permitted, and pernicious in its consequence, and you make distinctions betwixt the privilege of speech in and out of parliament. Would it then be better to make a law that the members of parliament shall be unanimous — or, that their proceedings shall remain a profound secret ? Such a measure would certainly answer the intended purpose, and I know of but one objection, namely, that it is impossible.' P. xxiii.

In the same spirit, and with the same ability, the variations of the public opinion are pursued down to the present time. After adverting to the proceedings of the reforming societies, the author adds —

" Whether the steps that have been taken to repress the violence of this society, or to annihilate it altogether, are the most wise that could have been adopted, is fully discussed in the subsequent sheets. But setting aside the consideration of this society, it is pretty obvious that there is a very considerable degree of discontent prevalent in the kingdom, and besides referring to causes which have been already mentioned, and are sufficiently notorious, I cannot help thinking that the most alarming symptom of this discontent is a want of confidence in public men. Of late, in particular, instances of political apostacy have been so frequent, as to fill the

minds of serious and thinking men with a sentiment approaching to despair of public men and public measures. It is true that such persons may be deceived, and that what they call apostacy, may be only that change of sentiment which must often occur in the free exercise of reason. It is also true, that such is the nature of party, that a man who becomes a member of one must, in all cases, vote with his colleagues; and, when he does otherwise, they brand him with the name of apostate. But on the other hand, *interdum populus recte videt.* There is a wide difference betwixt a man changing his opinion from the force of free enquiry, or the impulse of conviction, and his stepping forward in one moment to contradict all the opinions of a former, perhaps a long life, receiving honours and rewards, and reviling those he formerly acted with. When a man changes his opinion, the public have no right to doubt that it is upon conviction; but when that change is directly followed by a lucrative appointment, they have a right to trace the effect to a different cause; they have a right to think that his conscience has been weakened by a bribe, and that his principles are reduced to pounds, shillings, and pence. "Such a man may be convinced, but he has not come honestly by his conviction."

Some have recommended an attention to measures and not to men. This would certainly be desirable, but there is something in our natures which renders it for the most part impracticable. We love the person as well as the principles of a man of public spirit, and patriotic boldness. We cannot separate the deed from the doer. We look not into his private life and concerns. We consider only what he has done for the nation, and for posterity. We venerate the courage he has displayed in stemming the current of fraud, corruption, or oppression. We hail him as the benefactor of the people, and cannot divest ourselves of such an esteem for his person as will prompt us to a strong attachment, a mixture of gratitude and affection. This may not be right; philosophers may despise it; but it is natural. When therefore the man upon whom we have relied with an implicit confidence, to whom we look with a fond affection, betrays the trust we have reposed in him, renounces his former principles, explains away his former declarations, and adopts a new method of acting from no other visible motive than ambition or self-interest, we feel the disappointment in all its bitterness; our pride is wounded; the bands of friendship are not dissolved, but rudely torn asunder; our affections receive a shock from which it is not easy to recover; and our confidence in public professions is weakened. Candour, patriotism, public spirit appear to be mere pretences, the means to an unlawful end, and we think (to use the words of a memorable protest) that the means to an unlawful end are unlawful means.

What is the consequence in private life of hypocrisy, of men putting on false appearances and deceiving their nearest connections,

tions, but that want of confidence between man and man which has planted the bitter root of hostility in every part of social life? Cold prudence and reserve have succeeded to ingenuous, and honest trust. We do not believe a man honest until we find him otherwise, but we believe him dishonest because others have been so. Such are the fruits of fraudulent actions in common life. With respect to public characters, the danger is not less. When the people have completely lost all confidence in public men, they may for a time remain quiet, their murmurs may not be loud, nor their discontent break out in actions, but their energies as men, citizens, and patriots are gone. They view passing events with a careless indifference. Alike unattached to men in or out of place, they consider all government as fraud and collusion. They will place all its advantages to their own account; all its restraints to the tyranny of their governors. Remote from those temptations which have shaken the constancy of their public favourites, they cannot enter into their feelings. The metaphysical refinements of an apostate's apology are too abstruse for them. They have derived a few plain principles from their religion and their education. According to these they form their own, and they examine the characters of other men. Sir, I believe, and I am proud to believe it, that there is a mass of goodness and virtue in this country which cannot be dissipated by corruption, and which, when corruption has done its worst, will at last save the nation from the miseries which a people less virtuous have suffered from the dissolution of government.'

p. xlvi.

On the whole, we have seldom met with a publication more judicious or better timed than the present. Its utility is not confined to the subject of which it expressly treats. To ministers and their partisans it will exhibit (what they seem to be but imperfectly acquainted with) an interesting picture of the state of public opinion at this important crisis. To the opposition it will prove of equal utility, and will teach them to avoid some errors into which misguided zeal will sometimes plunge the ablest of men;—and, if public rumour is to be credited, that we are now on the eve of a general election, there will hardly be found a work which will open to the electors of Britain a more correct view of public men and public measures, than that which now lies before us.

The Principles of Fluxions: designed for the Use of Students in the University. By the Rev. S. Vince, A. M. F. R. S. 8vo. 4s. Boards. Elmsley. 1795.

WE take up the second volume of the elementary work, printed at the expense of the university of Cambridge, for the use of its students, not without apprehensions that the same impartiality which guided our review of the first volume, may

involve us in a dispute with the same Cambridge correspondent, who, after attacking us on the account given of Mr. Wood's algebra, and receiving our reply *, has not chosen to return an answer to those demands on our part, on which we had a right to insist. From Mr. Peacock's silence, we infer that he now sees the futility of his attack, and that the time which has intervened since our correspondence, has not been ill employed by him in investigating the principles of a science with which his employment in the university, we understand, affords a presumption that he cannot be totally unacquainted. On the work before us we cannot bestow any great encomiums: it must share the fate of its colleague; if it does not fall into so many errors, we must consider that as the field is smaller there was less opportunity for them: but its claim to excellence, at least the excellence which we expected from the university, we are sorry not to have it in our power to allow.

The usual order is observed in this work as in other books of fluxions. The fluxion is defined,—the use of fluxions in problems *de maximis et minimis*, and in tangents, is shown,—the mode of discovering fluents is investigated, and applied to various problems in geometry and philosophy,—the principles of fluxions of the higher orders are then laid down,—and the work concludes with miscellaneous propositions.

The fluxion is properly defined to be the velocity of any variable quantity at any point of time; and the fluxions of quantities are laid down from the limiting ratio of their increments at any period of their increase or decrease. There is some obscurity, and indeed absurdity, in the mode of taking off the objection, that 'when the increments are actually vanished, it is absurd to talk of any ratio between them.' We are indeed of that opinion, that it is absurd to talk of any ratio between quantities which cease to exist; but we do deny that this absurdity does attach itself to the doctrine of prime and ultimate ratios, as laid down by sir Isaac Newton. Let us hear Mr. Vince's mode of reasoning—'Let the increments of two quantities be denoted by $ax^2 + mx$ and $bx^2 + nx$, then the limit of their ratio when $x = 0$ is $m : n$.' We say that there is no ratio at all. Mr. Vince continues, 'for $ax^2 + mx : bx^2 + nx :: ax + m : bx + n :: (when x = 0) m : n$. As the quantities therefore approach to nothing, the ratio approaches to that of $m : n$ as the limit.' The less x is, the nearer, we say, is the ratio of $ax + m : bx + n$ to that of $m : n$, and if $x = 0$, this ratio becomes that of $m : n$; but this does not affect the ratio of $ax^2 + mx : bx^2 + nx$, for the ratio of $ax + m : bx + n$ cannot be made out of the former

* See Review for November, 1795.

ratio when $x = 0$. In all possible cases $\overline{ax + m} \times \overline{x} : \overline{bx + n} \times \overline{x} :: \overline{ax + m} : \overline{bx + n}$, but when $x = 0$, $\overline{ax + m} \times \overline{x} : \overline{bx + n} \times \overline{x} :: 0 : 0$. Therefore, according to Mr. Vince's mode of proceeding, $m : n :: 0 : 0$, which is absolute nonsense. This conclusion, which affects so much of the reasoning of Messrs. Wood and Vince, cannot but strike every man. To talk of the ratios between quantities having x in all the terms, when x is equal to nothing, must lead into endless absurdity.

Sir Isaac Newton's language is, on the contrary, clear, and cannot lead a beginner into error. The limiting ratio of $ax^2 + mx : bx^2 + nx$ is that of $m : n$, because, by decreasing x , the ratio of $ax^2 + mx : bx^2 + nx$ will approach nearer to that of $m : n$ than by any given difference. But neither Sir Isaac Newton, nor any man indeed who had not renounced every principle of common sense, ever supposed that there could be a finite ratio between two algebraical quantities which were equal to nothing. This mode of reasoning by our author occurs in his eighth page, and we will do him justice to say, that—

— servatur ad imum
Qualis ab incepto proceſſerat, et ſibi conſtat.

The fluxion of xy is deduced in two ways,—first, by means of the fluxion of $x + y$; and, second, in the following words, ‘If we suppose x constant, the fluxion of xy is xy by Prop. III. and if we suppose y constant, the fluxion is $y\dot{x}$; hence if neither be constant, the fluxion is $xy + y\dot{x}$.’ In the next page a correction is made, and the case is pointed out when it may be $xy - y\dot{x}$; but the learner may fairly ask—Why should it be either $xy + y\dot{x}$ or $xy - y\dot{x}$, rather than $xy \times y\dot{x}$, or $\frac{xy}{y\dot{x}}$? for you have taught me by a general mode of reasoning that if A varies as a when b is given, and A varies as b when a is given, then A varies, when neither is given, as $a \times b$. This work is designed for students, to whom the reasoning on these subjects cannot be made too clear and explicit.

In the first section it is properly laid down, that the fluxion of x^n is $nx^{n-1}\dot{x}$, and from hence the usual rule is derived in the third section for finding the fluent of $nx^{n-1}\dot{x}$, on which we have the following remark:—‘If $n = 0$ or the index of x be -1 , the fluxion is $\frac{\dot{x}}{x}$; but this fluxion cannot be generated by x^0 , it being (by the principles of algebra) unity, a constant

stant quantity ; hence the fluent of $\frac{\dot{x}}{x}$ cannot be found by this rule.' In this remark there is no small quantity of absurd reasoning. First x^0 can never be equal to unity ; you might as well say it was equal to two, or two thousand, or two million, and that two, two thousand, and two million, are equal. We shall not fail to impress upon the minds of our readers that such nonsense as this, that $x^0 = 1$, is one of the reasons why mathematicians sometimes fall into contempt amongst men of plain good sense, who see at once the folly of their jargon. Secondly, since the fluxion of x^n is properly laid down to be $nx^{n-1}\dot{x}$, when $n = 0$, the fluxion is not $\frac{\dot{x}}{x}$, but $0 \cdot x^{n-1}\dot{x}$, that is $\frac{0 \cdot \dot{x}}{x}$ or 0. as it ought to be, and therefore there is no mode of reasoning from the fluxion of x^n to $\frac{\dot{x}}{x}$, nor from $\frac{\dot{x}}{x}$ to the fluent of the form x^n when $n = 0$.

We were not surprised to find that the area of an hyperbola between one asymptote, a parallel to it, part of the other asymptote, and the curve, ' though infinite in extent, is a finite quantity.' We only say, that this language may make people stare, and means nothing. Again, similar language is used on the area of the logarithmical curve, in which it is said that an ordinate at an infinite distance is equal to nothing. Why will not these mathematicians read Locke ?

On finding the point of contrary flexure, our author tells us, ' that at the point of contrary flexure \ddot{y} changes its sign, but a quantity may change its sign either by passing through 0 or infinity, hence at the point of contrary flexure $\ddot{y} = 0$, or infinity.' What jargon ! We should be much obliged to Mr. Vince to point out to us one of these quantities which had performed this curious journey. ' Is it a man or a fish ? dead or alive ?' as says Trinculo ; but we will venture to say that when our author produces it, ' there is not a holiday fool but would give a piece of silver' to see the raree-show. This said \ddot{y} has curious powers ; for it may change its sign as easily, we suppose, as any one takes off his cloaths, by making the journey above-mentioned ; but if it is cold weather, it may choose to keep on its cloaths, for we are told in the next page but one, ' that in a certain case \ddot{y} passes through nothing without changing its sign, in which case the point found is not a point of contrary flexure.' Verily and truly, there is nothing like your mathematics to give you a clear idea of nothing and infinity ! It is well that the science is kept from the

the vulgar, or the whole nation would be filled with the infinite wisdom of Laputa!

One of the miscellaneous propositions is made out in the usual mode, by what are called possible and impossible quantities. 'Now,' says our author, 'as this equation consists of quantities partly possible and partly impossible, $\sqrt{x^2 - 1}$ and $\sqrt{y^2 - 1}$ being impossible, it is manifest that the possible and impossible parts must be respectively equal.' Now so far from being manifest, we deny the position entirely, and do say, that the application of the term 'equality' to two sets of impossible quantities is absurd; and farther, we say that man cannot reason at all about things impossible, whether written down in Arabic characters, or at full length in plain English. We might as well talk of ice having the same heat as melted glass.

The limits of our Review will not permit us to proceed farther in the examination of the work before us. The mechanical part, or the management of the algebraical characters, scarce admits of much deflection from certain rules in any writer. Of the mode of reasoning we have given sufficient specimens; and we seriously recommend to our authors to be more careful in the publication of the succeeding books on philosophy, lest, as their errors in that part will be more generally understood, they may be subjected to a degree of censure, which, for their own sake as well as that of students, it is our earnest wish to prevent.

Gleanings through Wales, Holland and Westphalia, with Views of Peace and War at home and abroad. To which is added Humanity; or the Rights of Nature. A Poem, Revised and Corrected. By Mr. Pratt. 3 Vols. 8vo. 1l. 1s. Boards. Longman. 1795.

IT has been a favourite practice with those authors who wish to write without being obliged to think, to invent some name for their productions which seems to preclude the severity of criticism, and under shelter of which they may throw out every loose hint, every crude idea, every casual observation, upon the lap of an undistinguishing and too indulgent public. Thus, designations of the Shrubs of Parnassus, Poetic Trifles, Nugæ, Bagatelles, have intimated this kind of modesty in their respective authors; and Johnson himself did not disdain, by the title of Idler, to insinuate to his readers, that in that performance he was rather carelessly sporting with his pen than wielding it with his accustomed

force. The true respect to the public, however, consists not in deprecating its censure by humbling professions of imbecility, but in a studious care to present nothing to its tribunal which is not worthy of it. We confess we have been led into these reflections by the volumes of gleanings before us, which their author certainly possesses talents to have made more worthy of himself, and of the world; neither are they very happily characterised by the appellation of *gleanings*. The gleaner collects a small sheaf indeed, but composed of ears as heavy and nutritious as any of those which are gathered into the large barn of the farmer;—his pittance is collected with much care and toil, and is inferior in quantity only, not in quality. Mr. Pratt's gleanings extend through three bulky volumes; and we scruple not to say that he has picked up in his ramblings rather too much chaff with his corn. But we do not wish to dwell longer in terms of general censure, and will therefore proceed to examine the contents of the volumes. The first thing you meet with is a republication of an *ode*, not void of merit, *To the Benevolence of England*. Indeed the three volumes are sprinkled with pieces of poetry in like manner republished; in excuse for which we are very ingeniously told, that his correspondent (for the gleanings are given in the form of letters to a female friend) had wished much to see them,—had sought for them in vain,—they being out of print,—and therefore the good-natured author, for *her amusement*, takes the trouble to transcribe them in the next letter. The first volume is chiefly filled with a tour in Wales. Our readers who know Mr. Pratt's talents, will not expect to have from him a dry methodical itinerary; he is a sentimental traveller, and, in imitation of Sterne, starts away continually from the beaten high road in quest of food for the finer feelings. Sentimental travellers continually find incidents totally dissimilar from the tame events which happen to common mortals; we have therefore no sort of objection to the story of the Welch weaver, redeemed from prison by his fellow weavers, or the journey of the London lady down to Wales to visit her grandmother's tomb, or the rest of what he calls *gleanings for the heart*, which, every one knows, the author of Emma Corbett can dress up in a very agreeable manner:—but where real and respectable names are brought into question, we must enter our protest against exercising the latitude of fiction, and dressing them up in borrowed colours, though it be sheltered by the appearance of throwing on them what the author may account additional lustre. These observations are drawn from us by a story concerning Mr. Howard and a quaker physician, so improbable in itself, and so totally inconsistent with

with our knowledge of Mr. Howard, derived from personal acquaintance, that we scruple not to say it is impossible it should be fact. Mr. Howard's generosity was not extravagant ; it was directed by judgment, and managed by œconomy ; and indeed the more shining part of it consisted rather in personal exertion for the great mass of distressed, than in profuse gifts of money to particular objects, which his very limited fortune could never have allowed. Let our readers judge then whether he was likely to scatter bank notes of a thousand pounds to people whom he had never seen,—as also, whether a physician in full practice in London, besides making a similar donation, should be able to leave town in the winter season, and spend a month in the mountains of Wales, in attendance on a decayed merchant. The physician is denoted by four asterisks ; and from other circumstances, whoever the author meant to compliment, it was *not* Mr. Howard's known friend Dr. Fothergill. The tale is, however, a very pretty one ; and, as a tale, we have no quarrel with it. Many other anecdotes are related of Mr. Howard, and pretended conversations, which, whoever has been but once in the company of that revered philanthropist, will discern to be very little in his manner. At the close of one of them—

‘ He now (says the author) pulled out his watch, telling me he had an engagement at half past one, that he had about three quarters of a mile to walk to it, that as he could do this in twenty minutes, and as it then wanted seven minutes and almost an half of one, he had exactly time enough still to spare, to state the object of his visit to me—“ Which is to thank you very sincerely, said he, taking my hand, for the honour you have done me in your verses : I read them merely as a composition in which the poetical licence had been used to the utmost : poets, you know, my dear sir, always succeed best in fiction.” Vol. i. p. 226.

Equal imagination is displayed by the author in his account of *the range of pastures*, which he says Mr. Howard devoted to the use of his worn-out horses—

‘ I was much delighted on walking over those grounds with the generous master of them, to see twenty or thirty of these quadruped pensioners, enjoying themselves in perfect freedom from labour, and in full supply of all that old age requires. Each of the fields has a comfortable shed, where the inhabitants can resort to in the hard weather, and are sure of finding the rigours of the season softened by a well-furnished crib of the best hay, and a manger either of bran, or corn, ground, or some other nourishing food. Chelsea hospital is not better accommodated : the day on which I made the circuit of the pastures was one of the finest of August ; some of the pensioners

pensioners were renovating in the sun, others reposing in the shade; but on the approach of their benefactor, all of them, actuated by a spirit of gratitude worthy of imitation, that could move with ease, came towards him, invited his attentions, and seemed very sensible of their situation. Some, whose limbs almost refused their offices, put themselves to no small difficulties to limp towards him, and even those, who, being confined to their hovels, might be fairly said to be bed-ridden, turned their languid eyes to him, and appeared sensible of his pity and carelessness.' Vol. i. p. 232.

One or two of these old servants Mr. Howard did keep; but such an hospital of houyhnhnms as is here described, neither could nor ought to have been maintained by a man of moderate fortune.

The general idea given of Wales in this tour is very pastoral; and the hospitality of the inhabitants is much insisted on, as well as many of their innocent superstitions. In the following pretty description of one of their customs, if the author should have added a few flowers to those which were strewn, we readily forgive him—

‘ Amongst the customs that had peculiar attractions for me, was the tender veneration paid, externally at least, to the dead; the church-yards being kept with an attentive decency, we, in vain, look for in many other countries. There is something extremely simple and pleasing in the idea, as well as in the practice, of strewing flowers and evergreens over the graves of departed friends and relations. Every Saturday, some of the survivors perform the established duty at the family grave. This consists in clearing it of all weeds, repairing the mould, dressing the verdure, mending the little fences of white tiles or shells that surround it, and, in short, putting it in order against the sabbath; then the whole parish are to be eye witnesses of the pious cares of each other. I have seen graves so diligently cultured, that it has every week been planted with the choicest flowers of the season; others have been ornamented with the more permanent shrubs, and the little hillocks sacred to infants have, literally, bestowed on them

“ All the incense of the breathing spring.”

‘ Several good purposes are answered hereby. I will recount some of them to you in the words of a Pembrokeshire widow, whom I lately saw decorating the graves of her husband and a child, their first born, who died in the same year. The following is a faithful copy of our conversation:

‘ Your employment must be very interesting to you.

‘ It is our way in these parts, sir. Some think it a trouble: I have no pleasure now that equals it, yet I am sure to have wet eyes all the time it is doing.

‘ The relations then, at whose graves you are performing this sadly pleasing duty, must needs have been very near and dear to you.

‘ They could not be more so. This was the best husband, and the most honest man in Wales, and the roses and violets, which I have just been setting at the head and feet of this grave, are not sweeter or prettier, than the poor little girl who lies under them. But they are in a better place, and I ought to be happy, and so I am.

‘ Here she wept very bitterly.

‘ I see yonder, an old man entering the church yard, with a large bundle of young plants, which he can scarce carry.

‘ That man is in his ninety-third year, and has buried all his family: the last was a grandson, to whose grave he is now going, and which he will make like a garden before he leaves it. Almost all that end of the church-yard are his dead, and he is very neat and nice about the graves of all, but the grandson's the most.

‘ Then he was the favourite of the family: as the last and youngest, perhaps, he was the poor old man's Benjamin.

‘ On the contrary, he lov'd him the least, and some think, that an unlucky blow given by the old man was the cause of the young one's death, but it cannot be proved, so he escapes, but by his care about the poor young fellow's grave, our townfolk imagine his conscience smites him: though, for that matter, we all dress our dead here, whether we love or hate them, it is quite a scandal to let a Saturday pass, without making every grave as clean as ourselves for the sabbath.’ Vol. i. p. 113.

‘ If a nettle or a weed was to be seen to-morrow in this church-yard, the living party to whom it belongs, would be hooted after divine service by the whole congregation. I would part with my last farthing, rather than see these two little heaps go to ruin: nay, except a few feet of earth I cultivate for use, I decorate my garden with flowers and shrubs only for my dead, and look upon it to be as much theirs, as if they were both alive.

‘ The good woman here finished her discourse, during the greater part of which, she was upon her knees, plucking up every thing which was unseemly, freshning the mould, fastning the loose tile-work, and forming, with a mixture of maternal and conjugal tenderness, the rose-slips and violet roots, into forms expressive of her affection.’ Vol. i. p. 118.

From Wales the author proceeds to Holland, Guelderland, and Westphalia. As these are countries pretty well known, it is perhaps no objection to the tourist's manner, that the irregularity of his motions (upon paper), and the total want of dates, make this part of the work fitter for entertainment than information.

information. Entertaining it certainly is:—here are, as he observes, gleanings for the heart, and gleanings for the imagination; and with a pencil such as Mr. Pratt's, it may be well conceived that the *figures* stand in the fore-ground. The country he describes serves only for the scenery and landscape part of the piece. The following is a specimen of the light and agreeable touches with which he tells a story—

‘ In this very town of Cleves, which with its environs will detain us some time longer, I was residing with a Prussian family, during the time of the fair; which I shall pass over, having nothing remarkable to distinguish it from other annual meetings, where people assemble to stare at, cheat each other, and divert themselves, and to spend the year's savings in buying those bargains which would have been probably better bought at home. One day after dinner, as the dessert was just brought on the table, the travelling German musicians, who commonly ply the houses at these times, presented themselves and were suffered to play, and just as they were making their bows for the money they received for their harmony, a bird-catcher, who had rendered himself famous for educating and calling forth the talents of the feathered race, made his appearance, and was well received by our party, which was numerous and benevolent. The musicians, who had heard of this bird-catcher's fame, begged permission to stay; and the master of the house who had a great share of good-nature, indulged their curiosity: a curiosity, indeed, which every body participated; for all that we have heard or seen of learned pigs, asses, dogs, and horses, was said to be extinguished in the wonderful wisdom, which blazed in the genius of this bird-catcher's canary. The canary was produced, and the owner harangued him in the following manner, placing him upon his fore-finger. *Bijou* (jewel) you are now in the presence of persons of great sagacity and honour: take heed you do not deceive the expectations they have conceived of you from the world's report: you have got laurels: beware their withering. In a word, deport yourself like the *bijou* (the jewel) of canary birds, as you certainly are.

‘ All this time the bird seemed to listen, and, indeed, placed himself in the true attitude of attention, by sloping his head to the ear of the man, and then distinctly nodding twice when his master left off speaking; and if ever nods were intelligible and promissory, these were two of them.

‘ That's good, says the master, pulling off his hat to the bird. Now, then, let us see if you are a canary of honour. Give us a tune:—The canary sung. Pshaw, that's too harsh: 'tis the note of a raven with a hoarseness upon him: something pathetic. The canary whistled as if its little throat was changed to a lute. Faster, says the man,—Slower—very well—but what a plague is this foot about,

about, and this little head.—No wonder you are out, Mr. Bijou, when you forget your time. That's a jewel.—Bravo, bravo, my little man.

‘ All that he was ordered or reminded of did he do to admiration. His head and foot beat time—humoured the variations both of tone and movement; and, “ the sound was a just echo to the sense,” according to the strictest laws of poetical, and (as it ought to be) of musical composition—Bravo! bravo! re-echoed from all parts of the dining-room.—The musicians swore the canary was a greater master of music than any of their band. And do you not shew your sense of this civility, sir, cries the bird-catcher, with an angry air. The canary bowed most respectfully, to the great delight of the company. His next achievement was going through martial exercise with a straw gun, after which, my poor bijou, says his owner, thou hast had hard work, and must be a little weary; a few performances more, and thou shalt repose. Shew the ladies how to make a curtsey.

‘ The bird here crossed his taper legs, and sunk and rose with an ease and grace that would have put half our subscription assembly belles to the blush—That's my fine bird—and now a bow, head and foot corresponding. Here the striplings for ten miles round London might have blushed also. Let us finish with an hornpipe, my brave little fellow—that's it—keep it up, keep it up.

The activity, glee, spirit, and accuracy with which this last order was obeyed, wound up the applause, (in which all the musicians joined, as well with their instruments as their clappings) to the highest pitch of admiration. Bijou, himself, seemed to feel the sacred thirst of fame, and shook his little plumes, and carolled an *Io Pæan* that sounded like the conscious notes of victory.

‘ Thou hast done all my biddings bravely, said the master, caressing his feathered servant; now then take a nap, while I take thy place. Hereupon the canary went into a counterfeit slumber, so like the effect of the poppied god, first shutting one eye, then the other, then nodding, then dropping so much on side, that the hands of several of the company were stretched out to save him from falling, and just as those hands approached his feathers, suddenly recovering and dropping as much on the other; at length the sleep seemed to fix him in a steady posture; whereupon the man took him from his finger, and laid him flat upon the table, where the man assured us he would remain in a good sound sleep, while he himself had the honour to do his best to fill up the interval. Accordingly, after drinking a glass of wine, (in the progress of taking off which he was interrupted by the canary bird springing suddenly up to assert his right to a share, really putting his little bill into the glass, and then laying himself down to sleep again) the owner called him a saucy fellow, and began to shew off his own independent powers of entertaining. The *forte* of these lay chiefly in balancing with

with a tobacco-pipe, while he smoked with another, and several of the positions were so difficult to be preserved, yet maintained with such dexterity, that the general attention was fixed upon him. But while he was thus exhibiting, an huge black cat, who had been no doubt on the watch, from some unobserved corner sprung upon the table, seized the poor canary in its mouth, and rushed out of the window in despite of opposition. Though the dining-room was emptied in an instant, it was a vain pursuit; the life of the bird was gone, and its mangled body was brought in by the unfortunate owner in such dismay, accompanied by such looks and language, as must have awaked pity in a misanthrope. He spread him half-length over the table, and mourned his canary-bird with the most undissembled sorrow. Well may I grieve for thee, poor little thing; well may I grieve: more than four years hast thou fed from my hand, drank from my lip, and slept in my bosom. I owe to thee my support, my health, my strength, and my happiness; without thee what will become of me? Thou it was who ensured my welcome in the best company. It was thy genius only made me welcome. But thy death is a just punishment for my vanity: had I relied only on thy happy powers, all had been well, and thou hadst been perch'd on my finger, or lulled in my breast at this moment! but trusting to my own talents, and glorifying myself in them, a judgment has fallen upon me, and thou art dead and mangled on this table. Accursed be the hour I entered this house! and more accursed the detestable monster that killed thee! Accursed be myself, for I contributed. I ought not to have taken away my eyes when thine were closed in frolic. O, bijou, my dearest only bijou, would I were dead also.

As near as the spirit of his disordered mind can be transfused, such was the language and sentiment of the forlorn bird-catcher; whose despairing motion and frantic air no words can paint. He took from his pocket a little green bag of faded velvet, and taking out of it some wool and cotton, that were the wrapping of whistles, bird-calls, and other instruments of his trade, (all of which he threw on the table, "as in scorn,") and making a couch, placed the mutilated limbs, and ravaged feathers of his canary upon it, and renewed his lamentations.

These were now much softened; as is ever the case, when the rage of grief yields to its tenderness: when it is too much over-powered by the effect to advert to the cause. It is needless to observe to you, that every one of the company sympathised with him; but none more than the band of musicians, who, being engaged in a profession that naturally keeps the sensibilities more or less in exercise, felt the distress of the poor bird-man with peculiar force. It was really a banquet to see these people gathering themselves into a knot, and after whispering, wiping their eyes, and blowing their noses, depute one from amongst them to be the medium

dium of conveying into the pocket of the bird-man, the very contribution they had just before received for their own efforts. The poor fellow perceiving them, took from the pocket the little parcel they had rolled up, and brought out with it, by an unlucky accident, another little bag, at the sight of which he was extremely agitated; for it contained the canary seed, the food of the "dear lost companion of his art." There is no giving language to the effect of this trifling circumstance upon the poor fellow; he threw down the contribution money that he brought from his pocket along with it, not with an ungrateful but with a desperate hand. He opened the bag, which was fastened with red tape, and taking out some of the seed put it to the very bill of the lifeless bird, exclaiming—No, poor bijou, no—thou can't not peck any more out of this hand, that has been thy feeding place so many years—thou canst remember how happy we both were when I bought this bag full for thee. Had it been filled with gold thou had'st deserved it. It shall be filled,—and with gold, said the master of the house, if I could afford it." Vol. iii. p. 145.

The neatness of the Dutch, and the dirtiness of the Westphalians, are humorously contrasted; nor do we at all object to the adventure at Emeric on the score of probability. A great inconvenience in Westphalia and Prussian Guelderland is the frequency of holidays. On these days, we are told, a cook will hardly dress dinner, or a chamber-maid toss up the beds; after having run through the churches, they stand in the streets with folded arms and gaping mouths.

' Fairs, or what they call Kermesses, are very proper supplements to their fasts and holydays: not that those are more numerous than in England, but because it is the custom for the servants to visit every kermis at whatever distance, where she or they have a friend, or relation: and as each kermis lasts a week, and as it is thought very hard if the permission is not given for at least a couple of days at each, you may guess in what a situation families are left betwixt one practice and another. If by accident you call on a friend, and stay dinner, the cook is gone to the kermis, or to the church, or else it is a fast-day, and she can do nothing, but drink coffee eight or ten times, and go to the kirk.

' Yet a kermis, particularly a village one, is worth seeing. It is an annual association of all the scattered parts of a man's family and friends. I attended one in Westphalia, on a principle of that general curiosity which carries me every where. But having no village connexions while at Cleves, I wandered about a little place in the neighbourhood during kermis time. The first joyful groupe which I saw gathered together arrested my step. I stood leaning on the gate of a large farm-yard, at the farther end of which I observed a number of persons sitting round a table, and others dancing,

ing, and almost every body singing. The first glympse of a stranger brings an invitation, especially on public occasions. This urbanity is almost universal in Westphalia. I followed a courteous introducer who led me to the master and mistress of the house. Their testimonies of welcome came so fast upon me, that had I eat and drank of half the different good things which were set before me, I must have been killed with kindness on the spot. I soon understood that I was at the house of a farmer, whose happy family from great grandfather to grandchild, were amongst the guests: and all these different characters on the stage of human life, were dancing on a grass-plat behind the great barn, and all such as were or had been married, arrayed in their bridal dresses. One of the brothers' wives introduced a suckling of two months to the great-grandfather, who was enjoying health, in the sight of four and thirty relations, and in the 87th year of his age ! It was a banquet for a good natured spectator to see the joy with which the old man danced the little creature on his knee, then presented him to the other parts of his family, according to seniority, that the youngling might have a kermis-kiss from all his kindred. But the pretty mother ! How I wish that you had seen the mother during this transaction:—not on account of her prettiness, but because the finest blushes that ever circulated from the heart into the countenance, and the softest tears that maternal fondness ever brought into the face of a lovely young woman, would then have been enjoyed by my friend ! and it was her first child ! and it had been a match of love; and the babe, according to its parents' wish, was a son, and according to family wishes also, it bore the name of its great-grandfather, and was thought, by affection (who takes likenesses you know in a moment) to inherit the hue of the eyes and some of the features. The attitude, half bending over it, in its circuit, as it passed from the arms of one relation to those of another, was a subject for painting, and might have been highly finished; but the extacy in which, at the end of the ceremony, she received, and the kisses with which she covered it, were beyond the reach of human pencil, and required all the powers of nature who works in colours "dipt in heaven." After this every body drank health, and many more happy family fêtes to the old man; who, in return, pledged a bumper of Rhenish to the company; one of the sons assured me that the veteran's maladies were slight, and always cured by a visit to one or other of his family. His medical son prescribed this affectionate remedy: thus when his own home became a little solitary, the good old man went to another: and as all the family live within a short distance from the ancient mansion of this their forefather, there is a cure within reach for every disorder: he gets rid of a cold at the house of one child, of a fever at that of another, of a touch of the rheumatism at a third's, and at a fourth's of an head-ach.' Vol. iii. p. 234.

The

The last extract we shall make shall be the account of a Dutch rout—

‘ Dear Mr. Gleaner,

‘ At your desire, I am fitting down to give you a description of what is called in this country, a *contre visite*. That I might accommodate to the customs of the place, I invited the assistance of a good natured Dutch neighbour, who helped me through all the ceremonials: And being no less a personage than the burgomaster's wife, she was wholly competent to the business. I shall write in way of general direction, as to what is to be done, &c. &c.

‘ Two of the largest rooms in the house are always appropriated to the occasion: the better if they communicate, as is indeed usual abroad, but that is not material. Card tables are to be set in the four corners of each room; the middle being kept perfectly clear,—the place of honor is always determined to be on the right hand side of the pier-glass. From each side of this glass you are to place two rows of chairs, with a square box called a stove, at the foot of each chair; and, if in winter, you are to take care these stoves are well supplied with burning turf, or rather with the live ashes of turf; and, if in summer, the fire is to be omitted, as a Dutch woman is too much in the habit of canting up her legs on these abominable little footstools to sit comfortably without them, and in the cold weather, she could neither use her hands, or arms, without smoke-drying her feet.—By the gentlemen's seats you place spitting boxes; and, as if these would not hold enough, a dozen or two of spitting pots are to be set on the side tables, or to grace the corner of the card equipage: several slates and pencils are also to be provided. All the plate you can muster is to be crowded on the grand sideboard, and at least an hundred tobacco-pipes, with tasteful devices wrapp'd about them, not forgetting half a dozen pound boxes of tobacco, with a suitable service of stoppers.

‘ These preparations being settled, you are ready to receive the company, who begin to appear at your Dutch drum about five in the afternoon! The reigning burgomaster's wife enters first. You are to receive her at the door, after a good run to meet her, (by way of testifying your joy) with a dead stop, and you are to take care that your curtsey is at least as profound as hers; the better if a little deeper. And if you would adopt the fashion of this country, you should revive one of your boarding-school sinkings at the commencement of a minuet, or one of your school reverences to your governess on leaving the room. You are to take her by the hand, you are to say you are extremely honoured by the visit, and then kiss her three times! Then lead her to the right-hand side of the glass,—order a burning, red-hot stove to be put under her petticoats,—(the genteeler if you condescend to place it yourself,)—and then receive the rest of the company, stoeving them and kissing in the same manner; more carefully however placing them according

to their rank in the town or village, than if they were so many British peeresses to be settled by the high steward, at the trial of a sister peeress for high treason. When all the chairs are filled, you may order refreshments.

‘ In the first place, tea is to be presented three times round the room. This over, the card-tables are to be arranged, the stoves refreshed, the pipes lighted, and the spitting boxes begin to work. You are to present four kings to the burgomaster’s wife, and the three you mean to play at her table. To the next lady, in her rank, you present the queens: but make a memorandum, that, when once seated, nobody stirs from her table till the party breaks up at ten o’clock, so that you are fixed as a statue for almost five hours. The refreshments are to be handed about every quarter of an hour, but to vary, as to the collations. One quarter gives coffee, another wine, another liquors, another orgeat, and at every time the company eat and drink with unabated appetite; and those who offer the most good things of this world, are made the most honourable mention of, in the annals of *contre-visits*. The ceremonies of taking leave are like those of entrance.

‘ It is to be observed, that when you give one of their visits it is not from your own invitation: the reigning burgomaster sends you word, if convenient, he will come to you such a day. If you accept the challenge, you are to send off your cards, in which you invite the town to meet him; who very obligingly obey the summons, whether they ever saw you before or no; or whether they shall ever see you again.

‘ All the smoking party keep their own room, but leave such a strong sense of their orgies behind them, that it is necessary your house, (if your nose is not a native of Holland,) should perform a quarantine of a month before it can be purified.

‘ A *contre-visite* seldom includes supper, but when a supper is to be given in Holland, it always comprehends cards and tea, with the immense et cetera of about eight times coffee, as many cakes, wines, jellies, &c. &c. &c. and supposing these to begin at half past five, and supper to be on table at half past ten, though the intermediate hours are fully employed in eating and drinking, it does not in the least prevent the supper being devoured, as king Richard voraciously says, “ marrow, bones and all;” for though in general life, at home the Dutch eat but little of solid, they pay it off abroad with the most incontinent rapacity. Indeed, they seem, like certain wild beasts in training for the grand gorging day, when they are to be turned out upon criminals, to reserve themselves for these great public occasions: and a Dutch supper, at the end of five hours stuffing, might very well furnish out one of our lord mayor’s feasts, and satisfy all the mansion-house monsters on any one of the important days,

“ Big with the fat of turkeys, and of geese !”

‘ By way of specimen, I shall conclude with a Dutch bill of fare, of which I made a N. B. in my pocket-book, immediately on getting home from the last cramming-bout to which I had the honour of being invited. I shall only premise that we were only 14 persons at table. Mem.—It was a supper.

TOP.

A very large fillet of veal bak'd, and forc'd-meat balls.

An immense sallad.

A forc'd pike, of 25lb. weight.

Pan full of stew'd pears.

Yard-wide pye, of all meats, birds, and beasts.

Pan full of apples.

Another monster of a pike, four sauce, 20lb. ditto.

Sallad bowl of different pickles.

Whole quarter of sheepish lamb, roasted.

Near a peck of
boiled potatoes.

Plumb
pudding.

Stew'd endiff.

Peas boiled in
the shell.

Vast dish
of sorrel.

Half-yard
sweet pye.

BOTTOM.

‘ N. B. Nothing left but the large bones and plates.’ Vol. iii.
P. 221.

We make no quotation from the account of French cruelties, which seem to be exaggerated; the account of the execution of the princess de Lamballe is particularly so. The third volume closes with the author's elegant poem entitled *Humanity*.

Mr. Pratt has an easy conversation-style, and touches in the manner of Sterne, which many will call pathetic; he writes with sprightliness and good humour, though, perhaps, he will say we have not reviewed his work with the same spirit,—and those who seek light entertainment will not be ill satisfied with these miscellaneous volumes.

Letters to Mr. Archdeacon Travis, in Vindication of one of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved in the Public Library of the University of Cambridge, is one of the Seven, which are quoted by R. Stephens at 1 John V. 7. with an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined in Paris: an Extract from Mr. Poppelbaum's Treatise on the Berlin MS. and an Essay on the Origin and Object of the Veleian Readings. By the Translator of Michaelis.

(Concluded from Page 129.)

IN giving our account of this very important publication, we deferred the consideration of some of the objections to the statement of our author, that the whole of his argument might be seen in its proper light. The identifying of a manuscript is of considerable consequence. Our author has brought forward very strong reasons in support of his opinion. Of twenty-five principal readings in Stephens's manuscript, his antagonist allowed twenty-four to be in the Codex Vat tabli:—his grounds for controverting the twenty-fifth we could not allow. We must, therefore, agree with the author of the work before us, that in the twenty-fifth reading, for aught that as yet appears to the contrary, his Cambridge manuscript coincides with the *iy* of Stephens. We come now to the archdeacon's objections to the account given of the twenty-four remaining readings in the translation of Michaelis.

On the one side it is asserted, that, out of these twenty-four readings, fourteen have not been discovered in any other Greek manuscript. Travis limits the number to twelve; the dispute therefore is on the two readings to be taken away out of the fourteen. That the argument might rest on a sure footing, the archdeacon should have named his twelve readings, which he allows to be found in other manuscripts; for our author, after a very accurate search, declares that he can find only ten such examples,—but presuming that the archdeacon must have some ground for his assertion, he examined with care the fourteen which he supposed not to be found in other manuscripts, and lays his hands upon two, which he thinks may have led his antagonist into the mistake. The first is, James i. 22. which, according to the *iy*, is *γινεσθε εν ποιησιν νοης*,—according to the common text, *γινεσθε δε ποιησιν λογης*. Here is a difference of two words, *εν* and *νοης*, of which *εν* is quoted by Wetstein from the Codex Coislinianus, 202, and *νοης* from the Codex Petavianus, 1; but as both *εν* and *νοης* are not to be found together in any one manuscript besides

sides the *iv*, either the archdeacon is wrong in this instance, or he has some other ground to go upon, not before the public.

The other reading which it is imagined may have led the archdeacon into the supposed error in counting, is in 2 Pet. xi. 11. where we find in the *iv* the words *καθ' εαυτων βλασφημον*,—but in the common text, *καλ' αυτων παρα κυριων βλασφημον*. Here again there are two variations: but though the Codex Alexandrinus and two other MSS. omit *παρα κυριων*, yet they have not *καθ' εαυτων* for *καλ' αυτων*. But there is a probability that the archdeacon may have been misled by some other circumstances; and of the fourteen readings of our author he may strike out two from having seen the Velesian readings quoted for a similar reading with the *iv*. We would not willingly suppose that the objector could have fallen into such a mistake: but the probability has been so far of service to the public, that it has brought forward a most accurate investigation of these readings, the character of which we shall give in our author's words—

‘ The result of this inquiry is, that the Velesian readings were taken, neither from Greek, nor even from Latin manuscripts, but from Robert Stephens's edition of the Vulgate, published at Paris in 1540: that the object, which the marquis of Velez had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's Greek Testament printed in 1550: and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe and not to translate.’ p. 67.

The grounds of this opinion are given at full length in an Appendix. With respect to the argument on the fourteen readings, it is evident that we cannot form a conclusion till we have heard the whole that can be said on the other side. Travis may be in possession of some manuscripts which have hitherto escaped the researches of the learned world,—they may have taken their flight at the same time with the manuscripts from the royal library at Paris,—and when the former have been discovered by the archdeacon, they may probably give him a clue to future discoveries.

We have already said that if twelve out of the fourteen readings were allowed by both parties not to be in any other manuscript, we should think ourselves justified in drawing the same conclusion with our author; but the question without doubt deserves investigation, namely, to determine the degree of weight to be given to a few variations between the quotations from one manuscript, and the readings of another sup-

posed to be different. This subject is treated in a very masterly manner in the sixth letter ; and the mistake of Travis is clearly pointed out, under which it is not improbable that others eager to establish a point may frequently labour. We will suppose that a single reading quoted from the *γ* in Stephens's margin differs from the Codex Vatabli. Is this decisive against their identity ?—by no means ; for the number of passages in which they agree must be considered ; and if no other difference is to be found, who could doubt of their identity ? The error might be in the margin from a variety of causes,—from collation, or from the errors of the pres. We must compare together, in a question of this nature, the number of places in which the readings agree ; or we shall deceive ourselves and others. The necessity of this is shown from the many mistakes into which Travis has fallen in arguing against the manuscripts now in the national library at Paris, which by some are supposed to have been used by Stephens. We shall extract our author's appeal to the archdeacon on his mode of reasoning on two manuscripts—

‘ In your attempt to prove that the Codex Stephani δ is not the same as the Codex Regius 102, you have produced nine examples, in which, according to your statement, the readings ascribed by Stephens to the former, differ from the readings of the latter : and you have quoted five more, in which you say that the latter differs from all Stephens's manuscripts. But as the Codex δ is quoted by Stephens between five and six hundred times, fourteen examples of disagreement between his quotations and your own are really few, considering the numerous causes, which are and must be productive of error, and consequently of contradiction between the extracts made by different persons from the same manuscript. Again, in your attempt to prove the non-identity of the Codex Stephani γ and the Codex Regius 62, you have produced five examples, in which, according to your statement, the readings of the latter differ from those, which are ascribed in Stephens's margin to the former : and you have quoted four examples to shew that the Codex Regius 62 is not any one of Stephens's manuscripts. But the Codex γ is quoted between three and four hundred times in Stephens's margin, exclusively of those places, where it is comprehended under $\pi.$ or $\tau\pi\alpha\tau\iota$, which in the four gospels occurs seventy-eight times. Nine contradictions therefore in regard to this MS. are few, in comparison of the whole number of quotations. In order to determine the exact proportion, which the number of contradictions between the quotations in Stephens's margin and the MSS. from which those quotations are believed to have been taken, may bear to the whole number of quotations, without destroying the evidence derived from the examples of coincidence, I have taken the pains to compare with

with the Complutensian edition all Stephens's quotations from it, throughout the whole New Testament. It is quoted by the mark α four hundred and sixty-five times, and in an hundred and thirteen places more it is quoted in conjunction with all Stephens's MSS. The whole number of quotations therefore from the Compl. ed. is five hundred and seventy-eight: among which there are not less than forty-eight, which are false: or, in other words, there are forty-eight readings ascribed in Stephens's margin to the Codex α , which contradict, and that too materially in several places, the readings of the Complutensian edition. Fourteen examples of contradiction therefore in the case of the Codex δ , which is quoted in Stephens's margin as often as the Complutensian edition, or nine examples of contradiction in the case of the Codex η , which is quoted above four hundred times, are a mere nothing.' p. 104.

These forty-eight false readings are given at full length; and our author's argument is briefly this—The mark α in Stephens's margin denotes the Complutensian edition. Since under this mark there are forty-eight readings not to be found in the Complutensian edition,— α and the Complutensian edition are, according to Travis, two very different books: but we know that they are not different books, and therefore the archdeacon's mode of reasoning is false. Again, if 48 contradictions may be found in 578 quotations without affecting the credibility of a fact, one error in the margin of Stephens cannot destroy the evidence derived from 24 readings, for the identity of the Codex Vatabli and η ; and all the reasoning on similar grounds by Travis, on the other Parisian manuscripts, falls to the ground.

In the seventh letter an inference is drawn from the identity, now established, of the η and the Codex Vatabli, of some consequence in the controversy on the famous verse in St. John's epistle. The non-existence of this verse, and the misplacing of the semicircle, are decided by a mere inspection of the manuscript. That the semicircle was sometimes misplaced by Stephens, is undeniably proved from two instances of a similar error in quoting the Complutensian edition; and we doubt not that many more might be produced if any person would give himself the trouble of comparing the position of this semicircle in the text with each separate manuscript. Stephens has inclosed only $\epsilon\nu\tau\omega\varsigma\pi\alpha\nu\omega$ between his obelus and semicircle in 1 J. v. 7: but the Codex η omits more; therefore the semicircle is misplaced. Of this we have not in our own minds the least shadow of a doubt; and, with our author, we really think it extraordinary that any man who lays claim to the title of a critic can assert that Stephens's semicircle at 1 J. v. 7. "morally speaking, could not be misplaced."

The limits of our Review will not permit us to notice all the arguments against the last strange position produced in the remaining part of this letter. They are ingenious and satisfactory,—they leave nothing to be said upon the subject: and if Robert Stephens could be a witness of the learning displayed on the misplacing of one of his marks, though he might be astonished at the importance attributed to its present place, he would probably act as our author supposes—

‘ You (says he to Travis in a note) consider yourself, as the defender of Robert Stephens: but if Robert were now alive, I believe he would not thank you for defending the blunders of his compositor. On the contrary he would call you his accuser, and me his defender: for you ascribe a position, which is undoubtedly false, to actual design, whereas I explain it as a mere oversight, which is no impeachment, either of his learning, or of his integrity. *Credo igitur, si Stephanus jam vivat, patrocinium istud manibus ac pedibus repulsurum.*’ p. 149.

The remainder, which is rather more than one half of the volume, consists of an Appendix in three numbers. In the first, Travis's arguments, to prove that the manuscripts marked in Stephens's margin γ, δ, ε, ρ, ζ, η, ι, ω, are not the same as those now in the national library at Paris, under the marks 84, 106, 112, 72, 47, or 49, 62, 102, 237, are examined. This is a part of the work to which the archdeacon's attention is called in a very serious manner;—and here our task is very irksome; for the accusations and the proofs are so strong, that it is impossible for the reader not to affix some epithets to one or the other of the two antagonists, which we could wish not to see in our pages. Of the archdeacon's proofs that the MS. 84 is not Stephens's MS. γ, our author says, that the first proves nothing,—the fourth proves against himself,—and the fifth is really false. We shall quote our author's words on the fifth—

‘ Your last example, sir, contains a small deviation from the truth: for after having quoted εγέτεν εν αυτον πισται, και εγηλθεν εν της χωρας αυτων, και σδεις, from the MS. 84, at John VII. 30, you assert that it is contradiction to all the MSS. of R. Stephens. Now, if you again examine Stephens's margin at John VII. 30, you will find that this reading is not contradicted by any one of Stephens's manuscripts: for not a single MS. has Stephens quoted in the whole verse.’ p. 162.

Of this our readers must judge for themselves.

On the Codex Stephani δ and 106, our author says—

‘ To prove the non-identity of the MS. 106 and Stephens's MS. δ, you have produced nine examples: and five more, to shew that

that the MS. 106 is neither Stephens's MS. δ , nor any other of his manuscripts. In the former set, the first, second, and eighth, prove against yourself, and the ninth is at least doubtful: in the latter set, all the five are without exception false. Moreover, in one of the examples you have misrepresented Stephens's margin, in another you have misrepresented his text.' p. 164.

On two other manuscripts our author is not less decisive—

‘ To prove that the MS. 112 is not Stephens's MS ϵ , you have produced eight examples, of which the first is false, and the fifth proves nothing. And to prove that the MS. 112 is neither Stephens's ϵ , nor any other of his MSS. you have quoted nine examples, of which the three first are false, the fourth proves rather against your opinion than for it, and the five last prove nothing.’ p. 175.

In this there is so extraordinary an instance of a total absence of judgment, or total ignorance of Greek, that we should not do justice to the public if we did not give our author's account of the archdeacon's mode of collating—

‘ In the former set, your first example is of so curious a nature, that I must relate the history of it at full length. Robert Stephens in his first edition of the Greek Testament had printed the words *οι ακολουθοσαντες μοι εν τη παλιγγενεσιᾳ* Matth. XIX. 28. without a comma between *μοι* and *εν*, in the same manner as Erasmus had done, who connected *εν τη παλιγγενεσιᾳ* with *οι ακολεθοσαντες μοι*. In his second edition, Stephens adopted the punctuation of his father in law Colinæus, and inserted a comma before *εν τη παλιγγενεσιᾳ*, which separates this expression from the preceding words, and refers it to *καθισεσθε* in the latter part of the verse. In his third edition he again followed the punctuation adopted by Erasmus; but as his five MSS. γ , δ , ϵ , ζ , $\iota\beta$, had the punctuation of his second edition, and the position of the stop makes in this place an alteration in the sense, he thought it necessary to remark, that five of his MSS. had a stop before *εν τη παλιγγενεσιᾳ*, which he has expressed in Greek, in the following manner: *Προ του, εν τη παλιγγενεσιᾳ, διαστολην εχεσι το γ, δ, ε, ζ, ιβ.* In decyphering these words you have unfortunately construed the Greek preposition *προ* like the Latin *pro*, and have taken it in the sense of “ for,” or “ instead of,” which in Greek, sir, is expressed by *αντι*. Hence you concluded, that Stephens meant to say “ instead of *εν τη παλιγγενεσιᾳ* the MSS. γ , δ , ϵ , ζ , $\iota\beta$, read *διαστολην εχεσιν*,” and have accordingly quoted *οι ακολεθοσαντες μοι διαστολην εχεσι, οταν*, as the reading of the Codex Stephani ϵ , which you say contradicts the reading of the MSS. 112. The learned doctors of the Sorbonne, in examining the very edition, in which you have been so unfortunate, fell into the contrary mistake, and took the various readings in Stephens's margin for the annotations of the editor, which they condemned

condemned as containing heretical doctrines. But the writer of the Codex Corsendonensis met with the very same accident as yourself: and, as it is always a comfort to have a companion in distress, I will relate to you the whole story. The common text at 2 Cor. VIII. 4. 5. is δεξασθαι ἡμας, και ε καθως ηλπισαμεν: but the best, and most numerous authorities reject δεξασθαι ἡμας, which is probably an interpolation. The proprietor of an ancient MS. from which the Codex Corsendonensis was copied, knowing that δεξασθαι ἡμας was contained in some MSS. but rejected by others, and wishing perhaps to rescue these words from the charge of spuriousness, wrote, with a reference to δεξασθαι ἡμας, the following note in the margin: εν πολλοις των αντιγραφων οιτως εύρηται. The industrious scribe, who wrote the Codex Corsendonensis, taking these words for a part of Holy Writ, which had been omitted in the text and supplied in the margin, transferred them into the body of his own work, and wrote as follows; δεξασθαι ἡμας. εν πολλοις των αντιγραφων οιτως εύρηται, και ε καθως ηλπισαμεν.' P. 176.

In the same manner our author pursues his antagonist through his other collations, and concludes his subject in the following manner—

‘ Here I would willingly close this subject: but as you yourself are so extremely liberal of censure, even in cases where you ought rather to applaud, you must not expect to escape, where censure is justly due. The expression “ shameful debility,” which you apply to Le Long, Wetstein, and Griesbach, might be retorted not four but fourscore fold on yourself: for of an hundred and thirty examples, which you have produced p. 220—241, and which have been the subject of the preceding inquiry, there are more than seventy, which are either false, or prove nothing, or prove against yourself. When I find you arguing from Stephens's silence, and concluding that his MSS. agreed with his text, wherever he has not specified the contrary, or when I see you gravely copying Stephens's own words, and producing them as various readings of a Greek manuscript, I have no other sensation than that of pity for a man, who has imprudently engaged in sacred criticism, without possessing the necessary qualifications. But when I meet with assertions that cannot be ascribed to want of knowledge, when I find you quoting Stephens for evidence, which he has not given, and suppressing that which he really has, and consider that there are instances of the former kind, in which you could hardly have been taken by surprise, and examples of the latter, in which you neither could have been ignorant of what Stephens had quoted, nor of the impossibility of concealing that quotation without leading your readers into error, it is really difficult to avoid giving way to the suggestions of a just indignation. But as I should think it a very unbecoming liberty in me, to make use of the same language to you,

you, sir, which you think yourself warranted to use toward your adversaries, I will say only of your, collation, Valeat in opinionibus et sermonibus imperitorum, ab ingenii prudentium repudietur; vehementes habeat et repentinus impetus, spatio interposito et causa cognita consenescat.' p. 238.

We will not, in this stage of the dispute, interpose our judgment. We will wait for the archdeacon's reply,—we will then weigh with the utmost attention the arguments on both sides, and shall not, upon a fair estimation of them, hesitate in giving a decisive opinion. We will not, from the present appearances, condemn a person accused of high crimes in the republic of letters by a man of noted learning and industry; but we shall wait for the defence, of which the public must be in as anxious expectation as ourselves. A satisfactory account must doubtless be given of the strange mistake above mentioned, in supposing a remark of Stephens's to be part of Matthew's text; or the collator must rest contented under the imputation of such ignorance as rendered him incapable of performing the task, which on other grounds we should say he had at least very imprudently undertaken.

In the second number of the Appendix, is given an ample account of the famous or rather infamous Berlin manuscript, or *Codex Ravianus*,—an imposture upon the public, which no man of letters ought to have quoted in support of any reading whatever, as there cannot be a doubt of its being merely a copy from the *Complutensian* edition.

In the third number, the *Veleian* readings are treated at large, and in a very satisfactory manner. It is an excellence of our author (though some may find fault with his prolixity), that he leaves no stone unturned to give satisfaction to his reader. A very large collection of readings is given, which prove entirely to our satisfaction that the marquis de Velez did not take his readings immediately from Greek or Latin manuscripts, but from Robert Stephens's edition of the *Vulgate*, published at Paris in 1540,—that he did this to support, not the *Vulgate* in general, but the text of this edition in particular, wherever it varied from the text of Stephens's in 1550,—and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe and not to translate.

Hence we shall presume that from the evidence concentrated in so able a manner by our author, some points hitherto in dispute will be considered as absolutely determined, and that no one with any pretensions to critical skill will bring forward, in support of a position, either the forgeries of the

marquis

marquis de Velez, or the spurious manuscript under the name of the Codex Ravianus. The deeply learned indeed did not require such ample proofs as have been given by our author; but it is a service for which the public cannot be too thankful to him; for he has placed the subject in so clear a light that no one with the least degree of attention can be hereafter deceived. This part of his work we recommend strenuously to the clergy of all descriptions, who cultivate the sacred writings in the originals, and have a wish that they may be edited with the care and integrity which such writings deserve.

On the other parts of the work, namely, the exact scrutiny into the merits of Stephens as a collator and editor, the clergy will, we doubt not, fix their attention; and hence they will see the necessity of a Testament similar to that which Griesbach is now preparing for the press in Germany. When we have a person so well qualified for the task as our author, we regret that his own university does not reap the benefit of his labours by publishing under his inspection a Testament which may vie with that of a foreign professor. The task would reflect equal honour on the editor and the patrons of the edition. Such a work is much wanted; and, at any rate, after so many improvements in the Testament, it is a shame that the books used in most schools, and by a very great part of the clergy, should not have derived more improvement from the labours of two centuries.

We cannot quit this work indeed without recommending it to every person qualified to be a judge on any critical question connected with Greek literature. The mode of identifying a manuscript, of examining its readings, and the readings of early editions of the Testament, may be transferred to the manuscripts and editions of the classics. It may be a guide to future editors; and if they are endued with the same skill, industry, and integrity with our author, we may expect that the writings of the ancients may be in no long time delivered to us free from the blemishes of inaccurate transcribers or careless collators. We shall repeat it again, that our author deserves well of the public at large, as well as of the republic of letters; and that from the specimens of his learning and industry in the work before us, and the translation of Michaelis, we cannot doubt that he will continue to employ his talents in a manner to reflect honour on his country and profession.

MONTHLY CATALOGUE.

POLITICAL AND HISTORICAL.

A Vindication of the Duke of Bedford's Attack upon Mr. Burke's Pension: in Reply to a Letter from the Right Hon. Edmund Burke to a Noble Lord. By Thomas George Street. 8vo. 2s. Jordan. 1796.

DISGUSTED with the style of three pamphlets on this subject, noticed in our last Review, we are glad to take up one, which, if it does not make any great pretensions to fine writing, is free from abusive language. Mr. Burke is very properly reprehended for his personalities towards the duke of Bedford, a peer of the realm, acting in his official capacity,—is treated with proper irony, for the encomiums he bestowed on lord Grenville,—is extolled for his merits during the American war, for which it is asserted that he deserved a pension,—and blamed for the occasion and mode of receiving his present pensions. The ground of the present pensions is assumed to be, not the merits which Mr. Burke boasts of in his work, but the assistance he has given to the present administration, by his conduct towards the French nation; and the mode of receiving his pensions is said to be inconsistent with his own bills of œconomy; for by them, ‘he ought not to have accepted a pension, that did not proceed from an address to the throne by parliament.’ Extracts of this bill are given; and the impartial must judge:—but where shall we find the impartial?

To Mr. Burke’s language on the nobility, which we consider as reprehensible in the highest degree, the following question, with a remark deserving attention, is put—

‘ Why, what is all this but the rankest jacobinism? Had it been uttered by a common man a year ago, he would have been subjected to all the pains and penalties of the *star-chamber* committees that have been instituted amongst us; and Mr. Reeves and his associates would have fulminated against him their bans and their anathemas without number.’ P. 40.

The stride of Mr. Burke, from the founder of the Russel family, to the present duke, is properly noticed; and a just encomium is bestowed on the merits of lord Russel. It is denied that Mr. Russel was the murderer of the duke of Buckingham; and on this point Mr. Burke would do well to consider his evidence. The bestowing of the monastic lands on the Russel family is esteemed to be not more improper than the bestowing of them on the bishoprics of Oxford, Peterborough, Bristol, Gloucester, and Chester. The necessity of a reform in France is insisted on; and the invec-

tives of Mr. Burke on this subject are passed over, as the wit, if there is any wit in them, of the shambles. And, instead of preaching up eternal war, our author exhorts us to join in desiring a truce to the miseries of mankind ; and in the conclusion pays his tribute of applause to the eloquence of Mr. Burke. The pamphlet confines itself too much, we fear, to sound sense and plain language, to produce, in the present irritation of parties, its due effect.

A Leaf out of Burke's Book : being an Epistle to that Right Honourable Gentleman, in Reply to his Letter to a Noble Lord, on the Subject of his Pension. By M. C. Browne. 8vo. 2s. Walker. 1796.

Mr. Browne scrutinises Mr. Burke's conduct from his first appearance in parliament to the present times, with a view to prove, that, from his first entrance into political life, he has constantly made use of his splendid talents not to enlighten the public, but to dazzle and dupe it, as best answered his own private purposes, or those of the party-leaders, under whose banners he engaged.

Hence, to this cause is to be attributed Mr. Burke's support of the principles of this nation's right to tax America,—the violent censures against Lord North,—the encomiums on Mr. Pitt for suspending the Habeas Corpus Act,—the Bill of Economy when out of power,—and the accepting of so large a pension in direct contradiction to it, on an accession of influence,—the rash language used by Mr. Burke, which was so generally offensive to the house of commons, when two of the principal clerks of the paymaster's office were accused of peculation, and other mal-practices,—the coalition with lord North, against whom so many philippics had been employed,—the virulence of abuse against Mr. Hastings,—and, above all, the unparalleled conduct of Mr. Burke towards the French nation, owing, in some measure, to his private views of religion.

Whether these charges are true or not, it is not our business but that of the nation to determine ; but we must say that the man who, to vilify one of the first personages in our list of nobility, enters into a strict examination of the merits of a remote ancestor, and cautiously hides from the public the worthiest person in the line of descent from him, deserves to have his own merits severely scrutinised, and must expect to have his own actions brought before the bar of an impartial public.

From an inquiry into Mr. Burke's conduct, we naturally expected to be led to the duke of Bedford and his ancestry ; and, in common with every Englishman, we rejoiced in reading an encomium upon a young nobleman of such high rank, derived from one, it is said, who has known him from his infancy. ‘ The suavity and urbanity of his manners can only be surpassed by the openness and philanthropy of his heart ; and his easy and unaffected politeness reflects

flects a lustre on his high and distinguished rank.' It is surely better to err, even if this were an error, on the side of praise, than to cast about firebrands and death, as it were in sport. The rest of the pamphlet is taken up with censures on the language used by Mr. Burke upon the French revolution: but his eloquence, extolled in Mr. Burke's own manner, may perhaps lead many people to think that these raptures of eloquence are not of very difficult acquisition. Apologies are made for haste and incorrectness; and if there are some grounds for it, the pamphlet will find readers from its mode of examining Mr. Burke's pretensions, and is in itself not without merit.

Sober Reflections on the Seditious and Inflammatory Letter of the Right Hon. Edmund Burke, to a Noble Lord. Addressed to the serious Consideration of his Fellow-Citizens. By John Thelwall. 8vo. 2s. 6d. Symonds. 1796.

They who expect, from the manner in which Mr. Thelwall has been treated by the author of the letter (not without some appearance of truth, in the title-page, called seditious and inflammatory), that the virulence of Mr. Burke's language must in this pamphlet find a rival, will be disappointed. There are indeed many sober reflections, but they are the reflections of a mind endued evidently with great energy, and sensible of the injuries it has received. Mr. Thelwall shrinks not 'from the imputation of being a democrat, a jacobin, or a fans-culotte;' but declares himself, at the same time, 'ambitious of emulating the chivalrous spirit of our ancient heroes. I can venerate,' says he, 'the talents of enthusiasm employed against my own cause, and (in the more liberal acceptation of the phrase) as Shakespere expresses it—

" *Env*y their great *deservings* and high *merits*,
Because they are not of our *determination*,
But stand *against us* as an *enemy*." p. 3.

This sentiment seems to have guided the author's pen throughout his pamphlet. He attributes much of the rancour of Mr. Burke to an evident distemper of his mind; and if he uses the strong metaphor of the hydrophobia of alarm, it is not in the bitterness of malevolence, but in the kindness of pity.

'I would not willingly,' he adds, 'even if my feeble lance were capable of piercing the seven-fold shield of literary and aristocratic pride, by which my opponent is defended, I would not wantonly tear with fresh wounds a breast already bleeding with the keenest anguish of paternal affliction.' In another place he thus complimented his rival. 'I bow with veneration to the gigantic powers of his unwearied intellect; I gaze with rapture upon the splendid effusions of his inexhaustible fancy, and I have not the savage ignorance to suppose, that if I had the will or the power to destroy his reputation, I could transfer his genius to myself, or plant his ho-

nours

nours upon my own brow. . . . So far is the gall of personal animosity from my pen, that in the fervent sincerity of soul, I can exclaim—"Far, far may that period be removed, when fate or caprice shall inflict upon him either the silence of death, or the death of silence."

Similar passages might be extracted from other parts of his work: and whatever may be our opinion of Mr. Thelwall's politics, all must agree, we think, in commanding such generosity of spirit, after he had been stigmatised by Mr. Burke, as 'a wicked pantler to avarice and ambition.'

The chief points discussed in this pamphlet are the rashness and intemperance of Mr. Burke's language, and attack upon the nobility, and, indeed, upon all property; and, in this part, Mr. Burke is said to be 'the first complete leveller' the author ever met with.—The necessity of calm discussion, on a subject of such great importance as property, is well insisted on. Mr. Burke's early education is hinted at; but his zeal for the church is not supposed to be his ruling motive; in the late transactions of his life he is considered as a republican of the old Roman school, redeemed by the patronage of lord Fitzwilliam from being a public lecturer at a provincial university, and, from his connections, attached to an aristocratic party, more dangerous, in our author's opinion, than the ancient tories.—Hence Mr. Burke's conduct is accounted for in the two revolutions of America and France: in the former the opposition made to administration was under the direction of Mr. Burke's friends; during the latter, the lower orders have interfered, and his former friends had not much weight in directing the public opinion.—The absurdity of Mr. Burke's attack upon the duke of Bedford is then animadverted on, from the obvious circumstance that so many other noble families are in his situation; and the impropriety of passing over an eminent character in the Russel family is forcibly noticed.—The morality of Mr. Burke is called in question on the grounds of his attack of the duke of Bedford; and some expressions, which imply that his grace's ancestors might have rested in quiet if the late pensions had been undisturbed, are treated with just severity. The pensions, whatever may have been Mr. Burke's merits, it is said, were not given to him for such as he has stated, but for the part which he has taken in the French revolution; and to him is attributed much of that alarm by which the nation, during the last three years, has been so intemperately disquieted.—The strange jargon of Mr. Burke on Cannibal philosophers (an expression which ought not to have come from a man of letters) is controverted by an appeal to facts—First, that the philosophers were not (and, indeed, how can philosophers be) Cannibals, for they were destroyed by the Cannibals: Secondly, whatever these philosophers were, they were not formed by the new but the old government of France.—The Cannibals of France are reprobated with

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just severity, and Robespierre's character is well-delineated.—The author vindicates himself in the conclusion from the accusations of Mr. Burke, gives some account of his lectures, and is not without hope, that Mr. Burke may renovate a general spirit of inquiry to be ultimately beneficial to the kingdom.

Upon the whole we may safely say, that though there are evident marks of haste in some parts of this composition, it is worthy of Mr. Burke's notice: and the advocates for the two parties, of sans-culottism and ancient chivalry, will find matter enough to admire and to condemn. An impartial reader cannot fail of deriving some amusement and instruction from a comparison of the two pamphlets. On the one hand the *preux chevalier*, Mr. Burke, throws down his glove among the sans-culottes in the language supposed to be peculiar to them; and, on the other, a sans-culotte takes it up, and enters the lists with the dignity of ancient chivalry.

A Letter to the Right Honourable Edmund Burke, in Answer to a Letter respecting the Duke of Bedford and the Earl of Lauderdale; to which is appended some Anticipation of Mr. Burke's Thoughts on a Regicide Peace. By the Rev. George Neale, Author of Essays on Modern Manners, &c. &c. 8vo. 6d. Darton and Harvey. 1796.

It is greatly to the credit of the duke of Bedford and the earl of Lauderdale, that so many men of respectable character should have volunteered in their defence, when they were wantonly attacked and calumniated by Mr. Burke, only because they thought an inquiry into the nature of a pension, granted evidently in contradiction to Mr. Burke's own bill, a constitutional object.

The present pamphlet is remarkable, as being the production of a churchman, who is not afraid of incurring the censure of his superiors by giving his tribute of applause to noblemen avowedly in opposition to the court. It contains some good points,—though, like most of the answers to Burke (that of the Old Whig excepted), it bears evident marks of haste.

The strongest part of this letter is that which respects the war; and in the following sentiment, we fear there are few readers who have not cause to coincide—

“ And now, sir, (in allusion to your idea of perpetual war, and not on account of what you have been pleased to say of the duke of Bedford,) I will take one more glance at your pension. I fear indeed, while it has fortified you against any species of public distress, (for were all the necessaries of life even ten times dearer than they are, it would not preclude you from their regular enjoyment,) it has also palsied the dictates of, I would hope, a naturally warm and susceptible heart. The rich Dives thought not of the miseries of a Lazarus. You now, perhaps, to use your own language, “ have nothing to attend to but the lazy enjoyment of undisturbed posse-

CRIT. REV. VOL. XVI. April, 1796. I i sions;”

sions;" or, as you see not the distress of the middling and lower classes of people, your own well appointed board, (it is your own fault if it be otherwise) has lulled you into the idea that no such thing exists. "Poor rich man," (page 9,) as you style the duke of Bedford in a supposed political deficiency of knowledge, compared with your own attainments, "poor rich man," I say to you in comparison with myself in this case, you must indeed have shut yourself up in your castle of plenty if these things have been hidden from your eyes. They are indeed so notorious, that I will not trouble you with any further elucidation.' p. 25.

The Politician's Creed. Being the Great Outline of Political Science. From the Writings of Montesquieu, Hume, Gibbon, Paley, Townend, &c. &c. By an Independent. Vol. I. 8vo. 7s. Boards. Robinsons. 1795.

This volume is *handsomely printed on fine paper*. What other merit it may possess, is difficult to discover, as it consists of selections from several authors, with whose works all persons having any pretensions to literature are conversant. The professed design of the publication is to show the superiority of our mixed form of government, by exhibiting the defects of other political systems. Such an object, in point of intention, would be entitled to our warmest encomium: but the compiler has rendered the sincerity of his motive suspicious by adopting, without comment, part of a celebrated essay in Hume where *absolute monarchy* is represented as '*the easiest death, the true euthanasia of the British constitution*.' Whatever pains may be taken to inculcate servility in a nation whose attachment to freedom has hitherto been its honour, we hope that this will never be part of the *creed* of our countrymen.

For all Ranks of People, Political Instructions. Part I. On the Bill of Rights. On the Liberty of the Press. Part II. On a Reform in Parliament, and its probable Consequences. Part III. On Popular Discontents. On the Mob. On the Destruction of the English Constitution. 8vo. 1s. 6d. Johnson. 1795.

These three pamphlets are extracted from the "Politician's Creed," a publication which we have already noticed; in the preceding article

Elucidation of Mr. Bowyer's Plan for a magnificent Edition of Hume's History of England, with a Continuation by G. Gregory, D. D. &c. Bowyer. 1795.

We notice this publication rather with a view to the importance of the great undertaking which it announces, than from its intrinsic consequence. It contains a plain, and apparently, a fair statement of the nature of Mr. Bowyer's design, which embraces two great national objects,—the giving to posterity, in a splendid and elegant form, the work which is naturally most interesting to every Briton,

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the history of his own country; and the encouragement and improvement of the fine arts.

With respect to the first of these objects, Mr. Bowyer thus expresses himself—

‘ To find a History of England worthy of being adopted as the ground of those magnificent embellishments, which it was the design of this undertaking to produce, no difficulty could occur, as the immortal work of Hume presented itself. This, however, comes down only to the revolution; since which a period too fertile of events has elapsed to be neglected; particularly as, approaching nearer to our own times, we cannot but feel highly interested in their detail. A continuation of Hume was of course indispensably necessary: and for this continuation perhaps it would not be easy to select a person more fitted by his candour, impartiality, and the course of his studies, than Dr. Gregory.’ p. 5.

The embellishments of the work are explained under the heads, “ Historic Subjects”—“ Portraits”—“ Ancient Edifices”—“ Vignettes”—“ Sea Fights”—“ Monuments”—“ Coins and Medals”—“ Miscellaneous Embellishments,”—and the “ Typographical part.”

From the sketch of the proposals at the end we learn, that

‘ The whole History will be published as nearly as can be computed in sixty Numbers, making six magnificent Folio Volumes. Each Number will contain one capital Historic Print, with one or more Vignettes, Portraits, Views of Naval Engagements, Monuments, Ruins, Coins, or Medals.

‘ The price to Subscribers is One Guinea each Number; and in order to remove every possibility of doubt respecting the equitable and fair delivery of the impressions of the plates according to the order of subscription, such an engagement is given as will effectually answer that purpose.

‘ A deposit of One Guinea to be paid at the time of subscribing.’ p. 31.

We are also informed that about ten Numbers are to be published annually; and this has hitherto been regularly the case. We must add, in justice to Mr. Bowyer, that we have inspected the Numbers which have already appeared, and in our opinion, they afford the most perfect specimen of the typographic art, that Europe has hitherto exhibited. As the whole body of British artists are engaged in the work, the embellishments must necessarily be respectable; some of the historical engravings are indeed exquisite, and all are above mediocrity. Mr. Opie’s pencil in particular, we think, is most happily employed upon this occasion. No undertaking could have been devised so congenial to his talents. The work indeed seems made for him, and he for the work.

Pax in Bello; or, a few Reflections on the Prospect of Peace, arising out of the Present Circumstances of the War. 8vo. 1s. 6d. Owen. 1796.

This author says his object cannot be mistaken. It is, 'to support the public spirit of the country at this critical emergency,—to avert an ignominious, and to pave the way to an honourable peace.' His attempt appears, however, but little calculated to answer any of these purposes, because he proceeds upon a supposition that the French are unwilling to enter into a negotiation. This should have first been demonstrated in the clearest manner possible. His object we certainly do not mistake: it is to support the measures of the present ministry, and to reconcile the people to another campaign. To show that writers, aiming at such an object, are not very delicate in the choice of their means, we shall exhibit his *consoling prospect*—' Whatever motives the French government may have for refusing to acquiesce in the universal anxiety for peace, it is *some consolation* for us, in looking forward to the inevitable continuance of the war, to *indulge a reasonable expectation*, that, in the course of the ensuing campaign, the situation of England and of its allies *will be* improved, and the means of negotiation increased. The late *rapid successes* of the Austrians—the vigorous preparations for opening the campaign—the *effectual assistance* which the *final adjustment of the partition of Poland* may enable *Russia to afford*—the favorable intelligence *expected* from the East Indies—the *probability* of some effectual efforts being still made in the West—the embarrassed situation of the enemy—the spirit of *desertion* prevalent in their armies, and of *discontent* in the interior—All these circumstances *continue to justify* the prospect of a rapid amelioration in our relative situation.' p. 81. The reader will observe singular propriety in the words *continue to justify*: for such arguments were brought to justify the war from the first campaign, with the exception, indeed, of the consolation which he derives from the *Empress' being now at leisure* from her more important avocations of dethroning a king and seizing on his dominions.

Speculations on the Establishment of an Uniform Tenure of Land, and an Equalization of the Territorial Taxes, including the Tithe, and Poor Rate; with Hints towards a Plan for the Reduction of the National Debt. 8vo. 1s. Johnson. 1795.

This pamphlet contains some sketches of plans, the adoption of which would perhaps be attended with public utility—but which, by encountering the deeply-rooted prejudices and habits of time and custom, are not likely to do more than discover the good intentions of the author.—The mode by which he proposes to effect an equalisation of the territorial taxes, is as follows—

' For the purpose of an equal taxation, the commissioners should be invested with authority to hold a court of the nature of Court Baron,

Baron, in which all changes of property should be recorded, and that mode of tenure called Copy of Court Roll be universally established, but freed from all feudal incumbrances. The first necessary step would be to give admission to the present proprietors, the certificate of which act should be in future the regular legal title; both this and the record should contain an accurate description of the premises, and the valuation per annum at which the different assessments were to be made, while they remained in the tenure of the person thus admitted; upon each future change, an actual survey should take place, if any doubt occurred about the present value. However incomplete therefore the first proceedings might be, the actual value would soon be acquired.' p. 9.

' In regard to taxation, this regulation of tenure would be productive of important effects: on the proprietor should be assessed a duty in lieu of the land tax to which he is at present subjected; on the tenant, or actual occupier, an equal assessment should be made, in lieu of the multiplicity of impositions now laid upon him: thus would the wealth of the one class, and the luxury of the other, each bear its share of the publick burden. This is nearly the principle which government has applied to the different taxes alluded to; it is only to be regretted, that their variety produces multiplied vexations and expences. An equal rate upon the two species of property, land and houses, would be far more equitable, and the expence would be considerably diminished, while upon any emergency the state would know where to find a certain and equal support.' p. 12.

To reconcile the landholders to this plan, the author furnishes them with a compensation by a reform in the system of tithes, and in the poor laws. The latter, we are happy to observe, have at length been brought forward to the notice of the legislature*, from a quarter where authority must give a powerful support to investigation.

The Commonwealth of Reason. By William Hodgson, now confined in the Prison of Newgate, London, for Sedition. 8vo. 2s. 6d. Symonds. 1795.

We can have no objection to a man in Mr. Hodgson's situation amusing himself in any manner calculated to make his time pass easily and pleasantly: but we are not of opinion that the world at large will take much interest in the wild speculations brought forward in this pamphlet. It does not appear that providence intended the present life for a state of perfection: yet, until it is so, such a commonwealth as is here proposed would end in the confusions

* See the speech of the chancellor of the exchequer, on Monday the 15th of February.

that have lately injured the cause of rational liberty. It is the misfortune of all our modern architects of commonwealths, that they attend altogether to the imaginary grandeur of the plan, and not at all to the nature of their materials.

Belcher's Address to Humanity: containing, a Letter to Dr. Thomas Monro; a Receipt to make a Lunatic, and seize his Estate; and a Sketch of a true Smiling Hyena. Octavo. 6d. Allen and West. 1796.

The subject of this address is the abuses in private mad-houses. We have heard, from other quarters, complaints of abuses in these institutions; and we think it a subject not undeserving the attention of the legislature.

Letter of a Genevan residing at London, to one of his Friends, an Inhabitant of the Pays de Vaud, in Switzerland. Translated from the French. 8vo. 3d. Verner and Hood. 1795.

This letter contains a powerful dissuasive from chimerical changes in established governments, and an unsettled revolutionary spirit,—directed and peculiarly adapted to the use of the inhabitants of Switzerland.

Three Letters addressed to the Bishop of Llandaff. By William Burdon, M. A. Fellow of Emmanuel College, Cambridge. 8vo. 1s. Shepperson and Reynolds. 1795.

It is extremely difficult to guess what Mr. Burdon would be at. He seems to have the highest opinion of the abilities of the right reverend prelate, and to entertain nearly the same sentiments with him on politics; and yet he affects to throw blame upon the bishop for we scarcely know what. The rancour of this writer is however principally directed against Dr. Kipling, whom he treats, in our opinion, in a very ungentlemanlike manner. We have before had occasion to give our sentiments of the doctor's talents, which we cannot estimate as first rate. But as Mr. Burdon seems to except against him as incompetent to the station which he occupies in the university, we think it was at least incumbent upon him to point out some person properly connected with his *alma mater*, who could have filled the office with more ability, and reflected more credit upon this ancient seminary. If the bishop made choice of the ablest man he could find as his deputy, the blame does not lie with him:—if he did not, *what person* ought he to have appointed?

An Address to the Inhabitants of Northumberland and Newcastle upon Tyne, who petitioned against the two Bills lately depending in Parliament. By Thomas Bigge, A. M. 8vo. 2d. Johnson. 1796.

A calm, argumentative, and seasonable recommendation of such legal measures, as may procure a repeal of the two bills lately passed against treason and sedition, ministerially so called. He recommends

a mild and tranquil contest; “ the combat of reason—the resistance of opinion—the bloodless warfare of the mind.”

Something which concerns Every body, at this Awful Crisis; and which ought, therefore, to be circulated throughout the whole Nation. By One of the People. 8vo. 1s. Symonds. 1796.

After deplored the present state of the poor, arising from the dearth of provisions, *One of the People* recommends associations in every town, &c. to investigate the real causes of scarcity, and that parliament should make a law prohibiting *exportation* altogether, and fixing the corn at a reasonable price. But from all that he has advanced, we are inclined to give more credit to the existence of the evil, than to the propriety of the remedy.

A Statement of Facts; or an Inquiry into the Justice and Necessity of the present War; in a Letter to the Right Honourable William Pitt, to which are added some Reflections on the new Taxes, and the Measures to be taken to man the Navy. 8vo. 1s. Symonds. 1795.

This author accuses Mr. Pitt of having provoked and entered into an unjust and unnecessary war,—of carrying on and protracting that war against the general consent of the people,—and of having brought this once happy and flourishing kingdom into a state of discontent, poverty, and desperation. These charges are urged with some spirit, although rather in a vague and desultory way; and he brings no proofs that the war (whether necessary or not) has been carried on against the *general consent* of the people. Few public bodies have petitioned against it; and the minister has yet suffered no diminution of that influence which gilds the bitter bill.

The Alarmist. No. 1. 4to. 1s. Owen. 1796.

The professed intention of this writer is to ‘ reveal to the world all he knows of this *traitorous conspiracy of bad men*, denounced to the nation by the Committee of General Safety sitting at the Shakespeare Tavern,’ i. e. the supporters of the Treason and Sedition Bills lately enacted. The real intention, however, seems to be to connect the Whig Club—with the republican societies, and to involve all opponents of the present administration in one general odium. This is no new attempt; and it would require abilities far surpassing those of the present author, to give it even the appearance of novelty. Calumny is calumny, let it pass through a thousand hands. No man can throw light upon a suspicion which has no foundation.

P O E T I C A L.

Corsica, a Poem. By Clement John Wasey, A. M. of Oriel College, Oxford. 4to. 1s. 6d. Rivingtons. 1795.

The author of this poem, after a few descriptive lines on the face of the country, and products of Corsica, gives rather an historical

than a very poetical enumeration of the various masters it has been subject to, and its political struggles, to the period of its throwing itself into the arms of Great Britain, on which event he thus offers his congratulations and good wishes—

‘ Now Cyrrus, safe from ills and dire alarms,
In peace reclines in Albion’s parent arms ;
Now joins in amity the British race,
While one blest union both the isles embrace ;
No more of pristine discord doom’d to know,
May joy o’er Cyrrus, as o’er Albion, flow,
In one sweet stream, by every charm endear’d,
By all respected, and by Europe fear’d.
Thus may thy strength, blest isle, feel no decay,
But last till Britain’s self shall fade away ;
Till the wide globe, in wild destruction hurl’d,
Shrink ’fore the presence of a brighter world.’ P. 19.

He then concludes with advising Britons themselves to avoid faction and sedition. In calling the verse *mediocre*, we shall err, if we do err, rather on the favourable side. The author often uses the expletive *did*, and gives such lines as the following—

‘ From Genese (*for Genoese*) cruelty, and with liberal hand’—
‘ To whom this beauteous isle was given’—
‘ Violence restrain, and keep in proper awe.’

Perhaps the author supposed, that if some of his lines were deficient in syllables, and others redundant, matters on the whole were pretty well balanced.

Poems. By Elizabeth Kirkham Strong, of Exeter. 8vo. 2s.
Richardson. 1796.

These poems are presented to the public with a modesty of pretension that entitles them to the most liberal indulgence of criticism—where both obscurity of situation, and literary inexperience, have contributed to check the efforts of the Muse. The lines in the following specimen are not destitute of merit.

‘ SONNET TO THE EVENING STAR.

‘ Bright star of eve ! resplendent gem of night,
Beneath thy lucid orb I love to stray,
Drop feeling’s tear, and mark thy quiv’ring ray ;
’Till borne in fancy’s car, with rapid flight
I mount thy sphere, and tread thy beamy way !
Or, if perchance I seek the ruin’d tow’r,
To waste alone the contemplative hour ;
Wrapt in deep thought, thy secrets I survey.—
Methinks my angel Mary’s form glides by,
And points to thee, her seat of bliss serene ;
Then bids me hope ; nor grieve for joys terrene ;

Waves

Waves her fair hand, and seeks her native sky.—
Adieu! bright star! the airy visions fade,
And leave me penfive in the ruin'd shade.' p. 24.

Things out of Place; or the Parson, the Bear, and the Butter. A Tale. Addressed to the Author of the Mæviad. 4to. 1s. 6d. Bell. 1795.

If this poem has any attractions, it must be for those who can enter into (which we confess we cannot) the personality of the satire. It is very low, very abusive, and very dull.

The Political Dramatist, in November, 1795. A Poem. 4to. 1s. 6d. Parsons.

A severe satire, not destitute of spirit, but totally so of candour, on the man whose brilliant eloquence, so lately exerted in the cause of the people, may well be supposed to have rendered him obnoxious to the other party; but a party-man who has candour (if, with party, candour may consist), will not lightly attribute to Mr. Sheridan the atrocious design of throwing every thing into anarchy, or insinuate an invidious comparison between the late duke of Orleans, and the duke of Bedford. The poem thus begins—

‘ The house was up; the long debate was o'er;
And Addington was vocal now no more;
Nor voice, nor vote along the benches crept,
And corn-committees bak'd their bread, and slept;
Sominus and Ceres no sage members scorn,
But own the poppy grows among the corn,
His friends from idle terrors to release,
Pitt cast faint gleams of visionary peace;
Pleas'd with the distant ray some grew content,
And Wilberforce, retracting, bow'd assent.
The Attic Fox had pour'd his throat in sighs
O'er emigration's dreadful sacrifice,
And pious drops o'er gallant Sombreuil shed;
(Burke was not there; and Wyndham shook his head.)
Before him rose to sullen dreary view
Misguided plans in treachery's darkest hue,
The Quiberonian Bay, and sacred Isle,
Misnam'd of God, where heav'n will never smile.
While Moira, whose commanding course is run,
In journeys often, but in perils none,
Surveys his trophies with Rinaldo's air,
Breaks through th' enchanted forest in despair,
Low-murm'ring quits Southampton's armed street,
And lays his fame at pious Godfrey's feet.
In Persian wealth elate, and blooming pride,
For mobs and crowds unthinking Bedford sigh'd;

Nor

Nor saw where, hov'ring o'er th' accursed tomb,
 Glar'd the red crest of Orleans through the gloom.
 The sullen moody violence of Grey,
 Soften'd by love, in raptures died away :
 While Erskine, o'er his Hampstead bending down,
 Like *Him* of Lincoln, look'd o'er half the town,
 Wond'ring with lawyer's leer and selfish end,
 What new-hatch'd treason he must next defend.
 Grant was compos'd, nor sought the applause of youth,
 In reason's strength, in soberness of truth;
 Such as from Fox unwilling praise might draw,
 For warmth of eloquence, and soundest law.' P. 5.

With a pencil dipped in gall, he thus delineates the character and views of the hero of the piece—

‘ Such thoughts awhile the dramatist pursued,
 Of public pleasure and of public good :
 Of scandal much he mus'd, of treason more,
 And schools for each, and scholars at his door ;
 Nor portico, nor learned grove he sought ;
 In squares he preach'd, in theatres he taught,
 With random wit he any thing could hint,
 In verse, in dialogue, in speech, in print,
 In handbills, resolutions, toasts, and clubs,
 With statesmen, players, pimps, or dukes, or grubs.
 Chief on the stage unrivall'd ; in that cause
 None, but the thinking, e'er withheld applause ;
 Nor half, nor whole Menander, as some deem,
 Vice is the prompter of his subtle scheme.
 At will he gathers all his various fame,
 By Bacchus arm'd against the tint of shame :
 Rich his conception, ready is his phrase,
 And his the speaker's, his the poet's praise ;
 Round him the Muses strew their flagrant flow'rs
 From Heliconian springs, and never fading bow'rs.

From these the Dramatist now turns with scorn,
 For other conquests, other empire born.
 Before him, in confusion's order, lie
 Codes and Digests of direst anarchy :
 How mobs, in act a senate's power to wrest,
 Headless or headed, serve a patriot best :
 The charts of aberration next are seen,
 What stars are fix'd, what meteors light the scene
 With momentaneous glare ; what spells so proud
 With blear illusion cheat a spungy crowd :
 And embryo forms of *departmental* strife,
 Rough sketch'd with Gallic pencil from the life :

Insult

Insult with folly leagued, and pert grimace,
 Mock consuls, regal robes, and taudry lace;
 The trappings of that nameless monstrous fry,
 Spawn or abortion of democracy,
 Got by the demon of the dark divan
 'Twixt sleep, lust, blood, and rapine, as it ran.' P. 9.

The quotations will sufficiently enable our readers to judge of the verse. The concluding line of the Poem is uncommonly harsh,

' O'er Hope's famed Cape her bloodless ensign waves.

The Cries of Bellona, an Heroic Poem. By Quintus Persius, Esq.
 4to. 2s. 6d. Ridgeway.

This Persius, we believe, is not of the same family with Aulus Persius Flaccus; or if he resembles him in any thing, it is in obscurity,—not however from an abundance of sense, but of nonsense. All we can make out of the author's drift, is, that his poem is against war and soldiers, and that it is addressed to a friend who was writing an epic-poem, for which he pretends to give rules; and through the whole piece, assumes a strain of irony, which he is very little able to manage with any effect. Indeed the whole is beneath all criticism, of which the first lines may afford a presumption to our readers.

' Since thy brave heart is fir'd with martial rage,
 And the great frenzy claims an epic page,
 In swelling strains, ten sounding feet conjure,
 —Writing's the only scratch your itch to cure.' P. 1.

The poem is, rather unluckily, dedicated to Mr. Wilberforce.

R E L I G I O U S.

An Historic Defence of Experimental Religion: in which the Doctrine of Divine Influences is supported by the Authority of Scripture, and the Experience of the wisest and best Men in all Ages and Countries. 2 Vols. 12mo. 6s. Boards. Johnson. 1795.

The disputes on the doctrine of regeneration and spiritual influence are well known to the generality of our readers; and upon it is founded the practice, very common among dissenters, of persons drawing up spiritual memorandums, and edifying, as they think, the members of their own communion, by an account of their experience in religion, or of the work of God on their souls. The writer of the work before us conceives that good men in all ages have thus been acted upon by the holy spirit; and he thinks, that he can see traces of it in the lives and writings of heathen philosophers. We shall give his opinion, however, in his own words, extracted from the Preface—

' The argument is *historical*: it is contended for as a *fact*, that good

good men in all ages, in all countries, and of every denomination, have *felt* the reality of vital godliness—have attributed their experience to the agency of the Holy Spirit—and have sanctioned their testimony by *holy lives* and *triumphant deaths*. These witnesses are selected, not from among prophets, apostles, and divines *only*; but from among the most eminent characters in *every* walk of public and private life—in every branch of literature and science.

‘ Whatever other defects may attend it, I please myself with the idea, that my collection is in one respect like *heaven* itself—it receives good men of *all* sects and parties, as well as of all ages and countries, without respect to any thing but their piety.’ P. v.

Agreeably to this plan, after having given the definitions of regeneration, conversion, repentance, faith, sanctification, illumination, communion, consolation, assurance,—and dedicated a chapter to the testimony of Jesus Christ to his principles,—he begins in his second chapter with the historic evidence. Abel is the first person on the list; Enoch, Noah, and the principal personages in the old testament, follow. A very small portion of the book is occupied with the new testament characters; and of them, a particular account is given only of St. Peter, St. Paul, and St. John. Among the heathens, Pythagoras, Socrates, Plato, Cleanthes, Seneca, Epictetus, and Plotinus, are supposed to have had a glimpse of the true doctrine; and an account of them is followed by the testimony of the Chaldeans, Egyptians, Persians, Arabians, Chinese, Hindoos, and American Indians. The fathers of the church are now brought forward; and the first volume brings the testimony down as low as St. Thomas à Kempis.

The second volume begins with Luther; and the testimony of grown up people since the reformation ends with that of Selina, countess of Huntingdon. A section is given to the conversion of children, and one instance struck us not a little. “ Master Ridgeway (son of a minister at Basingstoke) began to lisp hosannas at three years old, and died very triumphant at five.” The volume concludes with a few remarks on the controversy of grace, from which, as well as from the testimony, a very respectable class of people, devoted to what is called experimental religion, may receive some instruction: but the deniers of spiritual influence will not probably allow much weight, on this subject, either to the scattered anecdotes of distinguished persons, whose lives cannot in so small a compass be detailed much at length, nor to the arguments of the writer. Without deciding at all on the merits of the controversy, we must so far give our opinion, that it would be very unsafe to draw any conclusion from the testimony before us; and that the truth or falsehood of the doctrine does not depend on the sentiments or lives of ancients and moderns, but on the true meaning of the words of our Saviour and his apostles.

Sacred History, in Familiar Dialogues, for the Instruction of Children and Youth. With an Appendix, containing the History of the Jews, from the Time of Nehemiah to the Destruction of Jerusalem by the Romans under Titus Vespasian. In Sixteen Letters. By a Lady. With a recommendatory Preface, by the Rev. John Ryland. 4 vols. 12mo. 10s. Boards. Gardiner. 1796.

The piety, good intention, and orthodoxy of the writer, are very manifest in the present work: we cannot, perhaps, give a better account of it, than in the words of the recommendatory preface, by the Rev. John Ryland—

‘ I think, therefore, my respected friend has discovered a pious and laudable zeal for the benefit of the youth of both sexes, in forming familiar dialogues upon all the principal histories of the Old and New Testament. Her design of engaging the attention of children to that part of the divine word which seems peculiarly suited to impress their tender minds, is doubtless highly commendable. And after perusing the principal part of her manuscript, I own myself greatly pleased with the execution of her plan, as uniting much entertainment with the most profitable and *evangelical* improvement of the scripture histories. In the latter respect especially, if not in both, it exceeds any attempt of the kind that I have seen.

‘ The continuation of the Jewish history, added by way of Appendix, will be very pleasing and instructive. It is doubtless of peculiar importance to call the attention of young people to the fulfilment of our Lord’s predictions, concerning the destruction of Jerusalem; as the judgments inflicted on that ungrateful nation, and their present preservation in so dispersed and afflicted a state, form the strongest external evidences, of the truth of christianity.

‘ My knowledge of the author fully satisfies me, that her great end, in this attempt, has been to glorify God, by promoting the best interests of young people, both within the circle of her acquaintance, and beyond its extent. The perusal of the work will induce every candid mind to indulge the same opinion.’ p. xvi.

A long list of subscribers is prefixed to this work.

The Age of Unbelief, a Second Part to the Man of Sin. A Sermon, preached in Spring Garden Chapel, on Sunday, February 8, 1795. By William Jones, M. A. F. R. S. 8vo. 6d. Rivingtons.

1795.

In this discourse we find much confusion both of thought and of language. The use and abuse of reason are so far from being distinguished, that both are opposed to faith, without discrimination. The second part to the Man of Sin accords with the first.

A Ser-

A Sermon recommending Frugal and Economical Management in Articles of Subsistence. By John Methuen Rogers, L. L. B. Rect. of Berkeley, Somerset. 8vo. 1s. Rivingtons. 1796.

This discourse is written for the purpose of recommending the least possible consumption of the best grain, to the rich, that a due supply of it may be left for the sustenance of the poor. It contains also some seasonable instruction to the lower orders of people, exhorting them to consult their own happiness by adopting those means, which their superiors have applied, for diminishing the use of the finest flour. To servants also it conveys very proper admonition, inculcating the duty incumbent on them to be careful of provisions, and to be thankful for the comforts they in a particular manner enjoy in these times of difficulty to their masters. The object of its publication is the good of the community; and the whole profits arising from the sale are to be a donation to the fund for erecting a free church at Bath.

Outlines of a Commentary on Revelations xi. 1—14. 8vo. 9d. Johnson.

To those who believe that God governs the world, that *wisdom and might are his*, that *he changeth the times and the seasons*; *removeth kings, and setteth up kings*; and *revealeth the deep and secret things*; it will not *a priori* seem strange to suppose, that the great events which have happened in France should have been amongst those which the prophets foretold. How far the application of such prophecies be just, remains and deserves to be inquired. In this publication, it is right to observe, that the author hath proceeded on strong ground, and though he profess to give only an outline of his subject, it must be confessed, he hath traced it with so bold a hand, as to raise great expectations of the finished picture.

A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May and June 1794. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 4to. 1s. 6d. Cadell and Davis.

We must honestly confess, though an augmented price be set on his Charge, we cannot think it will add to his lordship's reputation. The introductory part is trite and vague: much of the sequel is ill-reasoned; and it nowhere discovers that manliness of mind, for which the author had acquired reputation.

Remarks on a Charge delivered to the Clergy of his Diocese. By the Lord Bishop of Lincoln, at the Visitation in May and June, 1794. In a Letter addressed to his Lordship. 8vo. 1s. Johnson. 1795.

These Remarks, proceeding from the pen of an avowed Socinian, discover much flippancy and acuteness. What relates to the doctrine of the trinity, however plausibly stated, hath been often answered before

before it was written. The observations also in respect to the atonement, have nothing of novelty in them. The defence, however, of the Unitarians against his lordship's insinuations is much more in point, and such as it will not be easy to repel.

NOVELS.

Elvira; or the World as it goes. A Novel. By the Author of Sempronnia. 2 Vols. 12mo. 7s. Sewed. Bell. 1796.

A strange farrago of incongruities.—Sometimes the author speaks in the third person, and sometimes in the first, making herself a party with the personages of the drama. The story is unconnected and improbable, without having either incident or sentiment sufficient to render it interesting. Many of the characters in which originality is attempted, are absurd, inconsistent, and ill supported. Mr. Paradox resembles not any man of literature we have ever met with; and such a booby as his son never existed in a civilised country. Lord Hartley, after being described as a man of considerable probity and talents for fifty years of his life, when habits become fixed and tenacious, commits the vilest atrocities, on motives too slight to have had any permanent effect on an impetuous youth. In short, insipid as are the generality of these publications, we have seldom experienced from the perusal of a novel less amusement, and more disgust and weariness.—If this be a true picture of the world as it goes, we need not regret studious retirement, for it is a much sillier world than ever we had apprehended. That—‘a military life is the very one, in which the virtues are generally found more pure than in any other profession,’—(one of our author’s axioms) is, we conceive, very disputable.

Robert and Adela: or the Rights of Women best maintained by the Sentiments of Nature. 3 Vols. 12mo. 9s. Boards. Robinsons. 1795.

The French revolution has not only afforded an ample field for the historian, the politician, and the moralist, but has supplied abundance of matter to the novel-weavers of the present times.—Robert and Adela are two French emigrants, whose adventures are indeed of a very extraordinary nature. Having happily escaped the tyranny of Robespierre, they are received with open arms by all the lords and ladies, whose pretty titles tiffue every page. The beauteous Adela is at length kidnapped upon the Welch mountains, by the orders of a noble Spanish donna, who was come to England a-courting to a certain duke, who, she has reason to think, prefers the emigrant to her. She wickedly intends sending her rival to a Spanish convent; but a fortunate storm disappoints her nefarious designs.—The boat is overset,—and Adela, instead of sinking in

the

the manner of common mortals, is carried on the top of the waves out to sea, where she is picked up by a ship that 'happened to pass that way.' She is put on shore near the demesne of a noble earl, who soon discovers that an alliance had in ancient times subsisted between their families,—and, without hesitation, declares Robert and Adela the sole heirs of his vast estates. In the mean time, as a sample of his bounty he settles the sum of fifteen thousand pounds a year on Robert; and to Adela he presents the paltry sum of fifty thousand pounds!—The *unprecedented* conduct of this nobleman seems to be viewed by the hero in a proper light, who said—

'To pass his large possessions to a stranger, with whom he is totally unacquainted, by a conversation of hardly more than ten minutes continuation, is wonderful.' Vol. iii. p. 170.

What a magnificent idea must this inspire of the riches and generosity of our nobility! But, alas! if from the letters of the noble personages who make a figure in these memoirs, we were to form any conclusions concerning the literary accomplishments and common sense of those who move in that elevated sphere, it would be a falling off, indeed!

The Launch. A Novel. By a Lady. 2 Vols. 12mo. 7s. sewed. Lubbock. 1796.

This novel soars so sublimely above all the rules of common orthography, common grammar, and common sense,—the characters are so *super-celestial*,—and the language so far removed from that which custom has sanctioned in the daily intercourses of life,—that, should any of our fair novel-readers be endowed with sufficient patience to labour through the work, they must have recourse to Johnson's Dictionary, to discover the sense of nineteen out of twenty of the words;—and, even with this assistance, we can afford them but little hope of unravelling the writer's meaning, as by far the greater part of these *fine* words are misapplied. The story is as insipid as the style is affected:—every law of composition is violated, of which perspicuity is undoubtedly the chief excellence. It were to be wished, that some of these female novelists would become readers, before they suffered themselves to be seized with the *mania* of writing.

Georgina; or, the Advantages of Grand Connexions, a Novel. By Mrs. Howell. 2 Vols. 12mo. 6s. sewed. Lane. 1796.

This novel is, perhaps, best described by negatives. It is not ill written,—it neither offends decency, good manners, nor good morals.

The title—'The Advantages of grand Connexions,'—is, as may be supposed, ironical. The consequences of dissipation, and the manners of high life, are, we believe, truly represented, though with

no peculiar force or novelty. In fine, those who are not too fastidious,—who love to be amused, while the mind is passive,—who require neither bold images, strong emotions, brilliant thoughts, nor original conceptions,—may find, in the perusal of *Georgina*, an agreeable entertainment to beguile the passing hour.

The character of *Wilmington*, the political, philosophical, indolent man of fashion, though somewhat heterogeneous, is not ill drawn.

The Fugitives, an Artless Tale; in a Series of Letters. 2 Vols. 12mo. 7s. Sewed. Richardson. 1795.

The *Fugitives* are French emigrants,—their dangers and escapes, though containing nothing very new or striking, are not uninteresting. The story is little tinctured with politics, and wholly free from party spirit. The distresses and embarrassments, as is usual in publications of this nature, are principally founded upon artificial refinements and false morals.—The tender reader will have the pleasure of finding all the difficulties cleared up in the *dénouement*. The style of the work is not elegant, neither is it incorrect; and this, for a modern novel, is no mean praise.—We would always be understood to except those produced by a higher class of writers.—The title, ‘*An Artless Tale*,’ is appropriate:—many may be entertained with it, no one will be offended.

The Abbey of Clugny. A Novel. By Mrs. Meeke, Author of *Count St. Blancard*. 3 Vols. 12mo. 9s. Sewed. Lane. 1796.

The *Abbey of Clugny*, without having any claim to originality, is superior to the common class of novels.—The incidents are well connected and interesting,—the style, if not elegant, is unaffected,—many of the observations are sensible and judicious. The story is not broken in upon by tiresome and impertinent episodes, so common with inferior novelists, always tending to weaken, if not destroy, the effect of the principal action. We were much entertained by a humourous story of an apparition, which does not enter merely ‘to clank its chains,’ but bears a considerable share in the winding up of the plot. The author judiciously retracts an aristocratical prejudice, which, if we are not mistaken, appeared in a former work—‘*The Count de St. Blancard*,’—that ‘great qualities are inherent in, and inseparable from, high birth.’ Idleness and pampered prosperity have but little tendency to produce either magnanimous principles, or generous sympathies. King-Lear’s apostrophe to himself might, in the present day, be applied with equal propriety to the opulent and luxurious—

‘ — Take physic, pomp—
Expose thyself to feel what wretches feel !’

The Mysterious Warning, a German Tale. By Mrs. Parsons. Author of *Voluntary Exile*, &c. 4 Vols. 12mo. 12s. Lane. 1796.

The modesty with which Mrs. Parsons presents this novel to the public, and deprecates the severity of criticism,—the inventive powers,—cultivation of mind,—and rectitude of intention, which it bespeaks,—demand and deserve our applause. We must observe, however, that both the principal actions, the story of the Count and Eugenia, equally with that of the hero of the tale, are liable to some objections.—The episode of the former possesses interest and originality: but Eugenia's early errors were of the most pardonable kind; and her only *real vice*, the sacrificing her own happiness and activity, and wounding the peace of her husband, by a foolish, romantic, monastic notion of heroism.

The style of this novel is not splendid, yet it is not defective; the character of count Rhodophil is, we hope, too coldly and deliberately atrocious to be natural; the mysterious warnings, arraigned at the bar of a strict morality, are not perfectly justifiable; and the mystery is but ill disguised. We have before had occasion to observe, that the novels of Mrs. Parsons would be more interesting, if her plans had more unity: when the principal narrative is frequently broken in upon by different stories, however entertaining in themselves, attention flags, the mind experiences a kind of disappointment, loses the connection, proceeds languidly, and is not easily reanimated.

One little grammatical inaccuracy often recurs, *neither, or*:—*neither* should invariably be followed by *nor*.

We could not have selected a proper specimen of this work, without abruptly breaking the connection, or infringing upon our limits.

PHILOSOPHICAL.

A Meteorological Journal of the Year 1795, kept in London, by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases, in the City and its Vicinity. 8vo. 2s. Bent.

This Journal seems to have been kept, like the former ones by the same author, with great care, and, from the peculiar circumstances of the year 1795, is particularly interesting to all who are concerned in similar inquiries. In one page are given the height of the barometer, thermometer, in doors and out, hygrometer, degrees of cloudiness, state of wind and weather, corresponding to every day of the month,—and in the opposite page, remarks on the state of the air, vegetation, &c. and observations on diseases in the

the same month. We shall select the remarks on one month, and on the characters of the whole year.

Remarks on the State of the Air, Vegetation, &c. January 1795.

1. The ground thinly covered with snow that fell a week ago, and frost (which commenced on the 15th of last month) increases in severity.—6. Very foggy for a week past, and some parts of this day so dark, that many people were frequently obliged to burn lights.—13. Foggy mornings yet continue, and trees, &c. covered with remarkably thick hem.—25. The thermometer used in the preceding Journal was at 12, and on being placed three stories higher soon fell to 9; others in different situations in town were at 7, 6, and 4; at South Lambeth 4 below 0, and at Clapham 6 below 0: but at Maidstone (thirty miles S. E.) a thermometer laid on the snow was 14 below 0, and another at five feet above the surface 10 below 0; which is supposed to be the greatest degree of atmospherical cold ever observed in England.—26. Snow and sleet changed to rain at noon, and a thaw commenced after a frost of 42 days.—27. The hygrometer at 91 till near noon, indicating a degree of moisture in the air only 9 short of water itself. Snow all gone, and beans and peas, set in autumn for early crops, look healthy.—30. Beans destroyed by the frost, which returned on the 28th at night, but peas not injured.—Rain, 56 hundredths of an inch.

P. 5.

General Remarks on the Weather, &c. 1795.

‘ This year is remarkable for its coldness, and particularly for an intense degree of it in the month of January; but though coldness prevailed in general, the mildness of December was probably never equalled since the invention of thermometers. It is also remarkable for its extraordinary degree of moisture; the atmosphere being scarcely ever free from haziness, and the hygrometer never attained 50 (the mean between the extremes of dry and moist) excepting once, the 23d of May, when it did not continue there above two hours.—Nothing particular occurred respecting diseases; but mortality, particularly among aged and consumptive persons, was very considerable at the beginning of the year, owing to the severities of the weather.’ P. 28.

Besides the utility of this work to all employed in meteorological speculations, it may serve as a good specimen to those who wish to employ themselves in the same manner.

MISCELLANEOUS.

Select Views of Picturesque Scenery in Scotland: including the Seats of the Nobility and Gentry; engraved in Aquatinta from Original Drawings; accompanied with Topographical and Historical Descriptions. By George Walker. No. 1. Oblong folio. 12s. Edwards.

The prefatory Address will best explain the design of this publication—

‘ The scenery of Scotland, though surpassing, in beauty and variety, that of many other countries that have been highly celebrated, being familiar to the eye of the natives, and, till of late, seldom seen by foreigners, has been too much overlooked and neglected. Several other causes, also, conspired to prevent the picturesque beauties of Scottish landscape from attaining that degree of celebrity to which they were justly entitled. For ages, arms and science engrossed the attention of all men of enterprize and genius. At times, indeed, artists arose; but, for want of encouragement at home, these generally went abroad, where they distinguished themselves among their contemporaries. Nor had they just cause of complaint against their countrymen. Various objects, interesting at the time, but unnecessary to be mentioned at present, occupied the public mind, and prevented that attention to the fine arts which is necessary to cherish and bring them to any degree of perfection. But of late, a happy change has taken place. The sister kingdoms no longer contend as foes, or as rivals. Liberty, sacred and civil, is secured. Whatever foreign wars disturb the world, domestic peace is enjoyed, and the arts of peace are cultivated. Men of abilities have applied to manufactures and to commerce. Industry has introduced wealth: wealth has diffused a more general knowledge of convenience, of elegance, and of the principles of taste. Strangers of distinction have come among us. Superior to mean prejudices, they felt the power of nature’s charms, even in her wilder graces, and have generously applauded the beauty of those scenes which excited in their minds pleasing emotions;—scenes which, they well knew, the principles of genuine taste must ever approve.

‘ The art of engraving has been brought to a high degree of perfection: but, above every other mode of engraving, aquatinta produces the nearest resemblance of drawing; and is, on that account, for the lover of landscape, preferable to every other. Though it admits not, perhaps, of that scope requisite to exhibit extensive scenes to the highest advantage, it is admirably well calculated to produce harmony and effect, in engravings of a smaller size, such as may be denominated cabinet pieces. These may be procured at a moderate price, and, if properly executed, by representing to the

mind delightful scenes though distant, and pleasing seasons though past, afford a pleasure, elegant, pure, and lasting.

‘ Those who are not proficients in the art of drawing, but wish to improve, may derive another advantage, from having views of scenes, with which they are intimately acquainted, accurately drawn and engraven in this manner. If they wish to copy them, they have it in their power to compare them with the original in nature: if somewhat advanced in the art, they can draw from nature, and compare their own drawing with the aquatinta print of the same scene; still endeavouring to excel.

‘ The love of the art, and a desire to promote the improvement of his pupils, induced the publisher to think of exhibiting occasionally, as his engagements in the line of his profession would permit, a few of the most picturesque views of Scottish scenery. Among these will be introduced such of the seats of the nobility and gentry as are most remarkable, either for the beauty of the landscape around them, or for their own historical celebrity; the whole intended to form a collection of scenery the most striking and interesting that this division of the British empire is capable of affording.’ p. 1.

This first number contains Nidpath and Roslin castles. The plates and typography are excellent.

Familiar Remarks on the different Modes of Education, By John Lane,
A. M. 12mo. 15. Cadell and Davies. 1795.

Some useful remarks on modern education, which may be read with advantage by parents, who have not leisure to peruse larger treatises. We doubt very much the author’s position, that ‘ it is indeed a serious truth, that some men are born with a cast and turn of mind so essentially wicked, so entirely perverse and dishonest, or wretchedly sordid and low, that all the education, the influence of virtuous example, or the incitements of rank, can at the utmost do no more than diminish the effect of so much constitutional evil.’ p. 9.

The reflections on the studies of the universities are trite, and, we believe, not founded on truth. Though mathematical learning is much cultivated at Cambridge, the classics are so far from being discouraged, that perhaps it will be found on inquiry, not only that much more encouragement is given at Cambridge to classical merit than at Oxford, but that, notwithstanding the superiority in the number of members of the latter seminary, there is at this moment an equal if not a greater number of persons in England, of acknowledged merit in Roman and Grecian lore, from Cambridge, than from Oxford. Porson and Parr were Cambridge men.

The supposed rapacity of tradesmen at the two universities is a subject of just reprehension, and an evil which it is in the power of the governors of the place to crush at pleasure. The tutors of col-

leges pay the bills of the young men, and are oftentimes very uncertain in their payment. Consequently the tradesman's charges must be increased. If the bills were audited by the college, and the tutors were never suffered to be more than a half year in arrears to the tradesmen, young men would have less reason to lament in after life their thoughtlessness at the university,—parents and guardians would be relieved from much anxiety,—the town would have confidence in the gown,—and all parties would live together in just and becoming harmony.

Anecdotes, Moral, Curious, Odd, Original, and Whimsical, Instructional and Amusing. 12mo. 1s. Hamilton. 1795.

The genius of nonsense is with great propriety alluded to, in the title-page of this publication.

Letters, Moral and Entertaining. By Ann Wingrove. 8vo. 3s. 6d. Wallis. 1795.

These letters,—which contain essays on the subjects of novel-reading, justice and generosity, humility, wealth, solitude, happiness and contentment,—are all interspersed with stories illustrative of the sentiments of the author, and with poetical effusions that are not destitute of merit. The design expressed in the Advertisement, of convincing the youthful reader, ‘that the enjoyment of pleasure without alloy, depends on their being virtuous;—that beauty wants its fairest ornaments, when unaccompanied by piety and discretion;—that all accomplishments appear more charming when graced by humility;—that the greatest advantages attendant on fortune, rank, and power, are the delightful ones of practising the dictates of justice, charity, and generosity;—that religion, so far from depriving them of happiness, is the only certain road that can possibly lead them to it’—is adhered to throughout. For the amusement of our readers, we select the following song—

‘ Well, friends, I'll begin, as you wish me to sing,
And the Muses will lend their kind aid;
If happy for me, I hope still to live free,
A respectable little Old Maid.

Where affections unite, and all things are right,
No state with the married can vie;
But if pique lead the way, or interest sway,
'Tis better unmarried to die.

If a wife I had prov'd, to a man that I lov'd,
Whose actions bright wisdom had sway'd,
How happy my life to have been a blest wife,
And not a poor little Old Maid!

But if kind respect to his will don't direct
Our steps through the mazes of life,
You had better live free, an Old Maid like me,
Than be to a blockhead a wife,

If benevolence mild make us fond of each child,
And good-nature should beam on our cheek :
Though the roses may fade in each worthy Old Maid,
Yet many our friendship will seek.

Then be not dismay'd, each cheerful Old Maid !
But join in my whimsical song,
Live happy, while I will laugh 'till I die
With those that I now sit among.' P. 62.

Appendix to the Eton Latin Grammar: consisting of Explanatory Notes, and other Useful Additions to that valuable Work. Compiled for the Use of Schools. 8vo. 1s. Hamilton. 1796.

The utility of this Appendix will be obvious to every one concerned in the instruction of youth. We coincide with the remark of the editor in his Advertisement, that ' the whole may be read over once or twice a month with great advantage by all the boys in a school, who are advanced as far as parsing.'

Academical Contributions of Original and Translated Poetry. 8vo.
2s. 6d. Egerton. 1795.

This miscellany, by various hands, and on various subjects, religious, moral, classic, patriotic, sentimental, and ludicrous, so far does honour to those junior members of the university by whom we are told it is composed, as it is a proof of their taste for more elegant and improving amusements, than we fear many of the children of their *alma mater* would be found capable of relishing; but they are not, as yet, caterers expert enough to be able to afford any high gratification to the public taste. We shall give, as a specimen, part of an elegy on the tomb of Juliet at Verona, translated from the original Latin—

Alas ! rash youth—why roll that frantic eye !
Why grasp that cup, so madly bent to die !
Could'st thou but know, how soon returning life
Might bless thine arms with that regretted wife !
Ah ! no—In wild despair's o'erwhelming tide
Sunk the fond husband and the adoring bride.
Peace to your shades ! and o'er your hallowed bed,
Vain service though it be, thus let me spread
The lily's snow, the purple hyacinth's bloom,
Sorrow's own flower, meet offering for the tomb.
For you, fair blossoms in life's opening prime,
Verona's hope, to grace the coming time,
O ! may your fortunes and affections move
With kinder chances and as true a love.
Enough, that history one sad tale can show
Of love like theirs mated with bitterest woe :
Enough, that o'er their tomb Remembrance keeps
Her vigils still, and, while she watches, weeps.' P. 70.

Subjoined to the English poems, are a few in Latin and Greek, which, considered as academical exercises, do no discredit to their authors.

Miscellanies: in Prose and Verse; written by Thomas Bellamy.
2 Vols. 8vo. 10s. Boards. Bellamy. 1795.

These Miscellanies consist of tales, poems, and anecdotes, the greater part of which have appeared in various periodical publications. With respect to the talents of the writer, much cannot be said; they scarcely amount to mediocrity. It is however to be observed, that his effusions have a moral aim, and that the patronage which to him would doubtless be very acceptable, might be infinitely worse bestowed.

A Poetical Introduction to English Grammar, designed for the Purpose of assisting the Memories of Youth. By William Rozzell. 8vo. 1s. Wilkie. 1795.

To reduce the dry and abstract rules of Grammar to poetical numbers, was, undoubtedly, an arduous undertaking: and the author is certainly entitled to some praise for his patient industry. Harmonious versification, flights of fancy, and poetic imagery, were not to be expected in a work of this nature. The advantage proposed by Mr. Rozzell, is the assistance of the memory. He observes in his Preface—

‘Whoever has devoted much of his time to the reading of verse, will acknowledge, that it possesses great advantage over prosaic composition, as it respects the memory, and will admit the justness of Dr. Watts’s observation, that, “What is learnt in verse is longer retained in memory and sooner recollected. The like sounds, and the like number of syllables, exceedingly assist the remembrance.”

P. V.

The Gentleman and Lady’s Key to Polite Literature, or Compendious Dictionary of Fabulous History. Containing the Characters and principal Actions ascribed to the Heathen Gods, Goddesses, Heroes, &c. and the Manner in which the Ancients represented the Deities and Heroes, Virtues and Vices, in their Paintings, Statues, and Gems: together with some Account of their principal Poets. Intended for the Assistance of those who would understand Mythology, Poetry, Painting, Statuary, and Theatrical Entertainments. The Fifth Edition, considerably improved. 12mo. 25. 6d. Bound: Robinsons. 1796.

The utility of this little volume seems already to have given it a sufficient recommendation to the public; the fifth edition is before us; and we have only to observe that the references to the classic authors have the merit of being very correct.



A P P E N D I X
TO THE
SIXTEENTH VOLUME
OF THE
NEW ARRANGEMENT
OF THE
CRITICAL REVIEW.

FOREIGN ARTICLES.

Voyage dans quelques Parties de la Basse-Saxe, pour la Recherche des Antiquités Slaves ou Vendes. Fait en 1794, par le Comte Jean Potocki. Ouvrage orné d'un grand Nombre de Planches. 4to. Hambourg, 1795.

A Journey into some Parts of Lower Saxony, in Search of the Antiquities of the Slaves or Vendes, made in 1794, by Count John Potocki; with numerous Etchings. 4to. Il. 15. Boards. Imported by De Boffe.

After avowing it as the design of this publication, to aid the researches of the curious, or those into whose hands any remains of this class of antiquities might fall,—and stating his reason why his work appears in its present form of composition, rather than as an elaborate dissertation,—the noble author proceeds to observe that the country of Mecklenburg Schwerin was, in the eighth century, inhabited by the Slaves Obotrites, and that of Strelitz by the Slaves Rédaïres-Tollenziens, one of the four people named Vilzes or Lutices. To enable the reader the better to enter into the knowledge of their antiquities, what Ditmar of Merseburg wrote in the beginning of the eleventh century when the Slaves of Mecklenburg were fallen back into idolatry and publicly practised it, is here copied at large.

From the text then of Ditmar we learn, that, in the country of the Rédaïres, there was a city named Ridegast, which had three horns and three gates, and was surrounded by a gloomy forest, venerated by the inhabitants, who durst not touch the

trees that composed it. Two of these gates opened to all who would enter; but the third, which fronted the east, was the smallest, and was accessible only by a narrow path which bordered the lake and was horrible to the view. There was a temple artfully constructed in wood, having its foundations supported on the horns of different animals. It was related by those who had seen this temple, that its courts were adorned exteriorly with the figures of gods and animals admirably sculptured, but within, with idols of their divinities, each inscribed with its name, having on helmets and cuirasses of a terrible form. Of these idols the principal were called Luarasici, and were honoured by the gentiles more than the rest. Their standards constantly remained there, such only excepted as were necessary to the military expeditions of the foot soldiers. Ministers were appointed to guard these things with care.

When the ministers of religion were assembled to sacrifice to the gods, or to appease their resentment, they sat on the ground whilst the rest stood. They whispered in each other's ears, scratched the earth with looks of terror, and after having cast lots, they sought to obtain the solution of such things as were doubtful. As many districts as the country was divided into, so many temples there were, and particular statues of demons. The city, however, above-mentioned, was pre-eminent above the rest; and when they prepared for war, they went to salute it. On returning from a successful expedition, they honoured it also with presents, which they thought were its due. They anxiously endeavoured, by the casting of lots or by means of the horse, to discover what was the proper victim to appease the divinity, whose inexpressible resentment was propitiated by the blood of men or of beasts.

Upon the last circumstance in this passage of Ditmar, it is remarked, that lots by the horse were in great use in Pomerania, as may be seen in the Dialogues of the Apostolic Expedition of Otto of Bamberg. For illustrations of the rest of Ditmar's text, reference is made to the Count's great work entitled, *Chroniques, Memoires, et Recherches pour servir à l' Histoire de tous les Peuples Slaves*, one volume of which was published at Warsaw in 1793, and another was printed in 1794, at Berlin. After observing that Ditmar positively asserts the Slaves to have been unbelievers in the immortality of the soul, and that to convert them he had told them a hundred stories of ghosts, M. le Comte takes occasion from this incident, to amuse himself with a sneer at the Jewish theocracy, his ignorance of which would have passed by unknown, but for this petulant and misplaced obtrusion.

The first letter, descriptive of this tour, begins with remarking that Mecklenburg is distinguished from all other countries by the lakes with which it abounds, and which are marked

marked by the settlements of the Lutices, a people who, in conjunction with the Tywages, inhabited the Ukraine, and, as well as those on the Bog, and others on the Dneister, have an exclusive predilection for pools of a certain extent, which they form by intercepting streams, and building villages on their banks. The neat city of Strelitz stands on a lake, as do all others of Mecklenburg. The name of Strelitz is Slave, and signifies a shooting or hunting spot. The duke's palace is of a structure too slight to give it dignity; but the gardens are beautiful, and appear to make part of the city. An advantageous character is given of Mr. Masch, superintendent of the churches, and of Mr. Wogen, a designer of great eminence for taste and correctness, which he has exemplified in Mr. Masch's treatise on the idols of Rhetré.

From Strelitz to Pentzlin the road is described as passing over mountains, in which granite discovers itself, and is formed of marine sediments, which the naturalist is called to account for upon high mountains in the interior of continents. From Pentzlin, the Count proceeded to Prilwitz, to see the ancient Rhetré, which, however, he found so altered since Masch wrote, that it was very difficult to discover the names of Rhetraberg and Tempelberg, which are no longer in use. The soil has been transferred to a neighbouring marsh, for the purpose of displacing the water; the old fortress is converted into a garden in the English taste; a pleasure-house has been erected on the site of the ancient Saxon tower, and a Slave burying-ground was dug up, which appears to have borne some resemblance to an Otaheitan Morai. The sepulchral swells that still remain, indicate this district to have been the residence and place of interment of the Slave princes. The Count was conducted by M. Schmidt, minister of the place, to Hock-Zyritz, the duke's pleasure-house, and there shown one of the Slavian tombs, which had contained earthen urns full of ashes and bones, and, below, stones of the fields in a pyramidal form, and still deeper a space surrounded by the same kind of stones of the figure of a parallelopipedon, containing ashes, bones, and cinders, which, with the vases and urns that contained them, had undergone some degree of mineralisation. From Pentzlin the Count proceeded to Neubrandenburg, to see the cabinet of Mr. Sponholtz. This city, which is commendable for its neatness, contains ruins of the 14th or 15th century. The appearance of the valley in which it stands leaves room to conjecture that in the times of the Slaves it was covered with water. Anchors have been found in it, and a place not far from it is still called the Herring-fishery.

The Count proceeds to account for the secondary mountains of the interior of continents appearing to be composed of

marine sediments, whilst the ledges on the sea coast are of coral, upon the principles of De Luc; and a verse of Hesiod is quoted, but not in a way to produce conviction. Returning from this digression, the next letter notices the copies made of six idols, eight pateræ, and as many sacrificial knives,—representing both sides, the idols for the most part having double faces, and on both sides inscriptions. The whole of those which the Count had copied before, were found at Prilwitz, at the same time with those described by Mr. Masch; but those in the possession of Mr. Sponholtz are much more massive and interesting. At first, for moral reasons, Mr. Sponholtz did not exhibit the greater part of his cabinet, and afterward Mr. Masch had renounced the study. The second part of Mr. Sponholtz' collection consists of urns, pateræ, &c. many of which still continue to be dug up in the country inhabited by the ancient Redaires.

The next letter contains a description of Ivenach, the residence of the Count de Plesse, and other places in the route of the author. This district is famous for producing the most beautiful horses in Mecklenburg, which is known to produce the most beautiful in Germany. A description of Rostock follows, and Warnemunde, whose inhabitants, being fishermen, are remarked for having retained the manners and customs of the ancient Germans, and appearing to be people of the 15th rather than of the 18th century. The inhabitants of Warnemunde, whose population exceeds a thousand souls, suffer neither beggars, nor females of suspicious character. Amongst other privileges, they receive a tribute for the passage of vessels, and for loading and unloading, which is divided amongst the inhabitants, so that even the child in the cradle has its share. Their wood costs them nothing, and they set what price they please on their fish. But on the other hand they can exercise no trade, not even that of a baker. They are subject to Rostock, which governs them by a Vogt, or deputy.

The next letter, dated 24th of August, from Wismar, takes notice of a hazy cast in the sky, tinged with those hues of violet and citron, which are sometimes seen in the pictures of the Dutch painters, and which are thought by the Count to be peculiar to the East and North Seas. What, however, is called in the Mediterranean, *aria insecreata*, and exhibits a shifting of colours from blue to white, is very different from it. Other particulars referring to the face of the landscape, and the vestiges of its ancient inhabitants, fill up the rest of this letter.

In an excursion to the Isle of Peul, the Count takes occasion to describe a very beautiful zoophyte,—and also the porpoise, several properties of which are noted as analogous to those of

of the dog. This island is indented by a gulph, a league and a half deep, at the bottom of which are two villages, one belonging to the king of Sweden, the other to the city of Lubeck, which rules over almost a third part of the island. The gulph itself is bordered with very beautiful meadows; which, when the wind sets in a few days together from the North, are covered by the sea. These inundations, however, contrary to what we experience from a similar cause, are said to render these meadows more salutary and agreeable to the cattle that pasture there. The conger eels which abound in this gulph, are held in high estimation. The church of Peul is built in an ancient fortrefs, which was not a work of the Slaves, who, nevertheless, appear to have inhabited the island, which perhaps anciently was not one.

Raceburg, the place whence the Count next writes, is the ancient capital of the Polabes, a Slavish people, once possessors of the country of the ancient Transalbians, and part of the Obotrites. The present church is supposed to occupy the site of the temple of the goddess Sieva or Sieba. In the library of this place many Slavish antiquities are preserved in cabinets of a circular form, and surmounted with idols, styled Radegasts, which give them the appearance of temples. The contents of the firt have been explained by the Superintendant Masch, but in such a way as to have incurred a degree of ridicule that has brought upon them unmerited contempt. The second cabinet contains other idols and amulets belonging chiefly to the times when the Obotrites abandoned Christianity for their ancient religion, and had lost their ancient models. Of these Radegasts some have whiskers, others a lock on their chins, and are dressed like the ancient lords of those days; whilst others wear crowns, with pointed emanations, like those of king David in Gothic churches. These idols, unlike those of Prilwitz, have no mixture of the precious metals in their composition, but the mass is a sort of bell-metal free from incrustation or verdigrease.

Writing from Hamburg, the Count observes, that the ancient Slavish name of Lubeck was *Buckowice*, and (a circumstance less known) that of Hamburg was *Bochbory*, which name is preserved in the Legend of the Martyrs of Eckbersdorf, a work included in the firt tome of *Scriptores Rerum Brunswicenium*. The Chronicle of Bothon intimates that the name of Hamburg comes from the God Jupiter *Hamoys*, who was worshipped by the Slaves. At present, when the city of Hamburg admits a burges, it is requisite that two other burgeses should attest that he is neither *Vende* nor *Goth*,—an oath which may be very safely taken, as neither nation has ex-

isted for many centuries ; but what deserves to be remarked is, that the Goths, incorporated as a nation, had ceased to exist long before Hamburg was founded,—so that this exclusion must have referred to the detached families, and probably from their being, as the whole nation of the Goths were, infected with Arianism. Hamburg, as a seat of commerce, is sufficiently known, but is less known to the learned for possessing a library of 80,000 volumes, preserved in the best order, besides manuscripts of singular value, which is opened on Wednesdays and Saturdays.

Being desirous, before he quitted the borders of the Elbe, to visit the remnant of the Slaves still residing upon it, and who retain some remains of their ancient language and manners, Count Potocki proceeded to Harburg, on the right side of the river, which the Slaves have inhabited from ages anterior to that of Charlemagne. The passage from Hamburg to this little village is about three French leagues over, including the winding necessary to be taken amongst the islands, some of which, though subject to inundation, were covered with cattle ; and the rest, well peopled and cultivated, presented a pleasant appearance. The intervals between these islets are narrow, and in threading them the boats are managed with singular dexterity. Passing a small river, about a league from Harburg, called the Sebe, the Count entered the country named *Luneburger Heide*, or the Heaths of Luneburg, a desolate region, but interesting to the inquirer after Slavian antiquities. Luneburg was anciently inhabited by the Slaves Linons, or Linaa, who were driven thence in the sixth century by the Saxons to the Danube, whence they probably returned to the Elbe, at the same time with the Obotrites and the Lutices,—or perhaps part of the Linons only crossed the Elbe. It is, however, certain, that Charlemagne having passed this river in the environs of Luneburg, found the Linons on the other side.

The Count observes, that this country presents a very interesting object in the names of its rivers, which were adored by the Slaves. The ancients relate that the river Hypanis was honoured as a divinity; and the same river still bears the name of Bog, which signifies God. Thus the Sebe, amongst the Slaves *Seba*; but *Seba*, *Seva*, *Siewa*, or *Sieba*, were names of a divinity of the Obotrites, and particularly of those that inhabited Raceburg, that is, the Polabes. The heaths are terminated on the opposite side by the Jesse, but *Jes* was the Jupiter of the Slaves. This region of heaths is traversed by a third river, called the *Lue*, whence, as in the fragment of *Ditmar*, the Slaves denominated their principal divinities *Luaraici*, or those of *Luara*: the Count thence conjectures the *Lue* had its name.

Beyond

Beyond the Jesse are two other rivers: the first is the Zeren or Black River, from their black god, denominated by the Slaves Zeren-Bug.

The second river is the Biesse: but Biesse signifies, in general, genii, or gods. In the environs of Luneburg is a village, called Radegast: and as a proof that the heaths were really the scene of devotion, there are a great number of sepulchral barrows upon them, grouped in the same manner as in the ancient Rhetré.

Count Potocki here cites a passage from the Chronicle of Bothon, to shew that Luneburg derived its name from the divinity styled *Luna*, the moon.

Proceeding in his researches, our author went on to Dahlemburg, and thence to Luchau, where he was told the ancient language was so far lost, that even the oldest of the peasants retained but a few words. This abolition had been effected by the regency of Hanover, without, however, establishing the German in its room. These peasants, at present, speak a jargon without articles, without conjugations, and almost as unintelligible as their ancient dialect.

The character hath also survived the language: the Vendes are uniformly accused of a propensity to insurrection and revolt. Though indolent, and remarkable for dissimulation, they are allowed the general character of good soldiers. All the barrows in this neighbourhood are said to contain urns, points of lances, and other marks of having belonged to the Slaves.

M. de Plato, a gentleman in the vicinity of Luchau, communicated to the Count his Vende Vocabulary, a manuscript transmitted from his ancestors. The characters are as it were of a broken form, no longer used in Germany, but very legible. Of this a copy is given with the correspondent explanations in French. The son of a former minister of the village having furnished Count Potocki with the Lord's Prayer formerly used in that country, it is here given:

‘ Nesse wader, tu toy Jiss, wa nebis hay, siungta Woarda Tygi Cheyma tujæ Rick kommæ.

‘ Tia wiliæ szymweh Rok wa nebis hay kak no zimie.

‘ Un wy by toy nam nesse chrech kak moy Wy by dayne nessen Chresmarym.

‘ Ni bringwa nass na Wafskonie day lizway nes Wit Wyškak chandak. Amen.’

At Amtman the Count met with a beautiful cinerary urn, of good earth, and yielding a clear silver sound. It was remarkable for not being friable like the rest of the urns in the tombs of the Slaves, but was full of ashes and half-burnt bones.

Having added a few notes on some particular words in the Vocabulary, an extract from the text of Helmold, with remarks upon it, and some account of a manuscript written by an old peasant,—the author, in his return towards Hamburg, passes by the *Ghörde*, a hunting seat of the electors of Hanover, situated in a country remarkably wild and dreary. In this melancholy retreat the unfortunate queen Matilda spent some months, before her establishment at Zell. The place by her bed was shown to our author, where she hung the profiles of her children; and from the frequency of her resorting to contemplate them, the tapestry exhibited various marks of having been singed by her taper.

Near the *Ghörde*, is the corner of a forest, called the *Jammer-Holtz*, or Wood of Groans. George the Second, once hunting near it, is said to have heard, at a small distance, a dismal cry, and directing his horse to the spot, found a Vende peasant, who was burying his father alive. The prince shuddered with horror: but the Vende assured him that he was only complying with the practice of his country, which, however, required secrecy, for fear of the Germans.—The *Ghörde* contains a large collection of historical portraits, which deserve all the attention of the curious.

Here the Journal, and first part, concludes. The second consists of extracts from the text of Helmold and Masch, which are singularly curious, and materially illustrate the subjects of the plates, 118 in number, preceded by 20 pages of description.

The divinities represented are certainly curious, and, from their similarity to the gods of the Nile, particularly worthy of notice,

Il Paradiso Perduto di Giovanni Milton tradotto in Verso Italiano da Felice Mariottini con varie Annnotazioni de' Commentatori Inglesti, e del Traduttore.

The Paradise Lost of John Milton, Translated into Italian Verse, by Felix Mariottini, with various Annotations from the English Commentators, and by the Translator. Vol. I. 8vo. 8s. Boards. De Boffe.

AMONG the various instances of homage which have been paid to our English poet by translating him into foreign languages, the version into Italian, could he be sensible of the compliment, might be supposed to be the most agreeable to his feelings, from the predilection which it is known he entertained for that elegant language, and the connections he had formed with the literati of the country where it is spoken.

The

The performance of Mr. Mariottini is not, however, the first tribute of the kind which Milton has received.

The *Paradise Lost* was translated into Italian by Paolo Rolli in blank verse, and dedicated to Frederic, prince of Wales. Another translation appeared from the hand of the Abate Salvini. Whether one is still wanting, it rather belongs to the Italians themselves, than to us, to determine. What appears at present of Mr. Mariottini's work, is only the first book of the poem: the whole is to be comprised in five volumes. It is published by subscription. To the present specimen are prefixed translations of bishop Newton's *Life of Milton*, and Addison's critique on the poem, with notes on each by the translator. Then follows the version of the first book, accompanied by the English text, and illustrated by notes of the different English commentators, to which Mr. Mariottini has also subjoined his own. Of the translation, we pretend not to speak with any accuracy of criticism. It is rather diffuse, especially considering that the version is without rhyme, and that the Italian language imposes fewer fetters upon mere verse, than most other languages; but it seems to us in general faithful; and where we might be apt to complain that the striking metaphor is changed, and the *verbum ardens* weakened by the dilution of a paraphrase, we are ready to grant that the finer tact of a native might make him sensible that all has been transfused of the original, which the genius of his language would bear without running into harshness or obscurity. We admire for instance the expression of *darkness visible*; but we must not insist on its being translated, if we are told the idiom of the language will not admit of it. On this ground, we think the translator has not improperly blamed Dr. Johnson for saying what he does of the *Ode of Francini*, written in compliment to Milton, if his criticism was meant to extend beyond the thoughts: and indeed the translator says, very justly, that a poem of this kind may aspire to please even without any thing very original in the thought, provided it is distinguished by a certain sweetness, harmony, and elegant selection of words. The last stanza of Francini's *Ode*, which is the only one commended by Dr. Johnson, is, we are told by the Italian critic, the only faulty one; and we doubt not but we may take his word for its defects, as well as for the judgment he passes on Milton's Italian Poems, which, however elegant they may appear to English readers, he assures us are good for nothing. This is not the only occasion on which the translator has opposed the sentiments of our great English critic. In one instance, however, he endeavours to corroborate his opinion with respect to Salmasius's use of the word *persona*, by two quotations from Cicero, which he thinks

thinks stronger than that given by Johnson,—‘*Grave est enim nomen imperii, atque etiam in levi PERSONA pertimescitur,*’ and, ‘*At in ejus PERSONAM multa fecit asperius.*’ But we do not think either of these comes up to the point. In the first, *persona* might be rendered *character*; in the second it is *the person of him*, which is somewhat different from using the word as we do in English, for the man himself, *a person*.

In the translator's notes on the first book, what chiefly deserves our notice is, that he has frequently pointed out where Milton has taken hints from the Italian poets. It is an inconvenience to be noticed, that the English text of the poem, which is printed under the translation, is not made to correspond with it by filling the same page.

Leben Schriften und Lehren Thomas Müntzers des urhebers des bauernaufruhrs in Thüringen. Beschrieben von Georg. Theodor. Strobel, Pastor in Wöhrd. Nurnberg. 1795.

The Life, Writings, and Doctrines of Thomas Muncer, the Leader in the Insurrection of the Peasants in Thuringia, by G. T. Theodor. Strobel.

STROBEL is well known to the men of letters in Germany, for his researches into the history of the church, and particularly the reformation; and no one was better qualified to write the life of the celebrated leader in the insurrection of the peasants, than our author; as he had already given to the public some miscellaneous remarks on this subject, and was well acquainted with the sources whence it originated.—The troubles in France naturally led him to reflect on those which at one time had laid waste a great part of Germany:—from the ignorance which universally prevailed among the peasants, their endeavours were necessarily unsuccessful; they were not able to throw off the yoke of cruel and oppressive landlords, of haughty nobles, and tyrannical princes; but in the general account given of the ravages committed by the people in those unhappy times, the true authors of them, the oppressors of the people, are spared; and Muncer has been represented as a fanatical wretch, carried away solely by religious passions, and without any of the qualities necessary for the conducting of a great revolution.

Our author is not inclined to be his encomiast. He divides his work into three parts, of which the first contains the life of Muncer.—Muncer, who is sometimes called Moncerus and Monetardus, was born at the end of the fifteenth century, at Stollberg, in the Hartz. His father's occupation is unknown; but

but a tale was in circulation of him, that he underwent capital punishment for his crimes, and that, on this account, his son was ever desirous of taking his revenge on the government of Stollberg. Muncer probably studied at Wittenberg, where his time was well employed, as Melanchthon bore testimony to his knowledge of divinity, which is confirmed by all his writings. By his own account he was in early life assistant in the schools at Ascherfleben and Halle, in Saxony; and most probably he was then in orders. It is certain, however, that he was not pleased with the scholastic theology then in vogue, but,—running into the opposite error, like Staunitz and Luther,—became attached to the mystics, and to the wildest dreams of fanaticism. His principles of religion led him to more activity than most of his contemporaries,—and his mode of preaching attracted the common people, who every where gave him the strongest proofs of approbation. His talents for preaching discovered themselves in his own town of Stollberg, before he had obtained any ecclesiastical preferment, which he first entered upon at Zwickau, in the year 1520. Here he was violent against popery, and but little contented with the reformation by Luther:—the church was, by the latter, in his opinion, only half reformed,—and a new and pure church of the true sons of God remained to be established.

At the time that Muncer was thus divulging his doctrines at Zwickau, another set of men arose, who gave themselves out for prophets,—received extraordinary revelations,—and rejected sprinkling and baptising of children. By joining himself to these men, Muncer was under the necessity of leaving Zwickau, whence he went into Bohemia, in hopes of establishing himself among the disciples of Huss. He did not, however, succeed in this undertaking; and after a short stay in Prague, and some few journeys up and down the country, he found a settlement, at last, at Alstadt, in the principality of Eisenach. Here he made indeed a new but a very moderate reformation in the service of the church,—banished from it the Latin tongue, and introduced into every part intelligible language. By this reform he gained great reputation: his sermons were attended by multitudes from all parts, who with the greatest pleasure listened to the severe censures he constantly poured forth against the clergy and the government. Encouraged in this manner, he endeavoured, with greater energy, to introduce his favourite opinions, and to establish in Alstadt the new kingdom upon earth, or a society of pious, holy, and awakened people. With these people he was accused, in 1524, of having plundered a church in a neighbouring village, burnt a chapel, and committed

mitted many other outrages; and as the affair made a great noise, he was cited to answer to the charges at Weimar.

At this place he intended to appear: but finding that the utmost severity was to be used against him, he returned to Alstadt, where his companions were so riotous, that he was under the necessity of removing to a distance. After some little time he settled at Nurnberg, where he published a vehement censure upon Luther, which, with some irregularities, occasioned his expulsion by the government. Taking then a journey into Swabia, he found every where numerous and attentive hearers. His stay in Swabia gave rise to the report that he was the author of the famous Twelve Articles of the peasants, although it is very probable, nay almost certain, that he had no part in the insurrection which broke out in that part of the country. In the beginning of the year 1525, he returned back into Saxony, and was received with great favour by the citizens of Muhlhausen, and, against the consent of their council, appointed their preacher. Here his influence soon became predominant: the old council was entirely set aside, and a new one chosen:—the monks were driven away, and their estates sequestered. Muncer himself was elected into the council, and proposed an equal communication of property, and similar reforms, agreeable to the taste of the people.

The tumults in Swabia and Franconia were the signal to Muncer to attempt the same in Thuringia. Churches, monasteries, castles, were plundered,—and the success attending these first attempts increased the popular fury,—and the monks, the nuns, and the nobility, were the particular objects of their resentment. It is unnecessary to repeat here the history of these troubles; suffice it, that Muncer was at last overpowered, and a similar revenge was taken on him by the nobles, to that which has occasioned so great an outcry against the French. His head was struck off, his body torn to pieces, and his head carried upon a pike; and the peasants being then easily brought into subjection by the united efforts of the princes and the nobility, the usual tyranny was re-established.

The second part contains a very good account of Muncer's writings, of which, notwithstanding their scarcity, the author had a good collection, and was thus enabled to give a greater value to his work. Among these writings, the first three, on the establishing of the new reform at Alstadt, are of considerable value. Our author is of opinion, that the grounds of Luther's opposition to these changes lay in his consent not being first requested; from which he looked upon them as an inroad into his reformation.—There is too much probability in this conjecture; for Luther's temper could not bear

bear contradiction; yet perhaps he might be fearful of the consequences which must attend the impetuosity of Muncer.

In the third part are testimonies of Muncer's learning, given by Melanchthon, Luther, Spangenberg, Camerarius, and others; and proofs are selected from his own writings on faith, on the scriptures, and on baptism. In the Appendix are also many convincing proofs of the dreadful oppressions under which the peasants laboured in the time of Muncer; from which we have the greatest reason to conclude that there must have been an explosion even if Muncer had not existed. 'Tyranny will, in all ages, and in all countries, bring misery, if not immediately upon the oppressors, yet on their children, who share in the guilt and the plunder of their fathers.' 'It is not the peasants,' says Luther, in his exhortations to peace, on account of the Twelve Articles, 'it is not the peasants, noble lords, who set themselves against you; it is God himself, who sets himself against you, to punish your bloody and ferocious dispositions.'

Lettres sur l'Imagination. 12mo. Zuric. 1794.

Letters on the Imagination. 12mo. 3s. 6d. sewed. Imported by Escher.

THE works of Bacon, Locke, and Hartley have established the reputation of England for depth of thought and accuracy of expression: it must however be confessed that our writers in this department have little claim to elegance; and we must be content with exciting the curiosity of the learner to explore the mines of wisdom, assisting him in his researches, and assuring him, under his fatigues, that the solid ore, which is to reward his labours, is far more valuable than the scattered fragments on the surface of the mountain. The writer of these letters has evidently explored the mine himself; he has undertaken one of the most difficult tasks in the whole circle of metaphysics; and, if he does not convince, he every where amuses and instructs.

The nature of the human mind is the object of his inquiry; and he thinks, on good grounds, that the powers of the imagination have not been sufficiently analysed and explained. He conceives the thinking principle to be a simple one, from which all the supposed faculties of the mind are derived. 'It appears,' says he, 'natural enough to presume—(for what do we know?)—it appears natural enough to presume, with the greater part of our modern metaphysicians, that there is one principle alone for all our intellectual faculties, and that the different

different powers or faculties, as they have long been called, of our soul, are only different modifications or different modes of action of the same principle. But, of these modes, we are not acquainted (or, to speak more properly, we have not attempted to be acquainted) with more than two or three. We have tried to know in what manner our ideas are derived, how we retain them in our memory, and by what means we may combine them so as to derive new results; in a word, we have advanced a few steps in the study of the process by which the most sensible developement, the most regular continuation of our calculations and reasonings, are determined. But is it certain, that, for the few truths which we have as yet discovered, we are indebted to those calculations or reasonings with whose nature we are best acquainted? For the progress, which does it most honour, is the human mind obliged to the syllogistic art, so well developed by Aristotle, and voluminously commented on by the teachers of his school? I appeal to the names of Leibnitz, of Newton, of Euler, of Corneille, of Racine, of Moliere. Were their thoughts raised to the grandeur of their systems, to the sublime creations of genius, by following the track laid down by art? Or by following similar roads, do we arrive at the simplest, but at the same time the most useful inventions?

Upon this ground, our author is tempted to speak very slightingly of principles and axioms, in which, however we may agree with him in some parts, we cannot but think that it is useful to have some firm foundations, on which to build our reasoning, and to refer to as allowed criterions on a disputable question. On this point, he observes, that 'by thus examining, without superstitious prejudice, all the elements of our art of reasoning, it seems impossible not to acknowledge that the art, of which we are so vain, is weak, uncertain, defective. The only methods which it has taught us, are, if well examined, only a species of forms more or less ingenious, proper to bring impressions to our recollection, to class them with some order, to assist by these means our memory, to facilitate, if I may thus express myself, the play of the internal movements: vague, however, are the conjectures which we can form on the nature of a mechanism so simple, perhaps in its means, but assuredly more wonderful still in its effects.'

Though we are not arrived at the utmost limits of science, yet we must admit that something has been done, and are anxious to proceed farther when the road is pointed out. The simple principle we have yet to learn; and till its nature is entirely known, we must content ourselves with the author's term 'our internal sense.' 'Our memory,

memory, our judgment, our reason, see and determine often like our eyes and ears. A variety of things purely intuitive, and the sublimest and most astonishing inventions of genius, are almost always the simple apprehensions of our internal sense, as a beautiful picture of nature or art is to our eyes.'

This idea is by no means new: but at several of the inferences drawn from it, some of our readers will start. After examining the state of our mind in sleep or watchfulness, and considering the different images observed by this internal sense in those two states, our author refers to the same sense, qualities supposed to be very different:—‘I am persuaded,’ says he, ‘that devotees, lovers, prophets, the enlightened, the Swedenborgians, owe to the illusions, of which this mode of existence makes us susceptible, all the miracles of their presentiments, of their visions, of their prophecies, of their intercourse with celestial beings, their journeys to heaven and hell,—in a word, all the extravagances and all the superstition of their contagious reveries. But I should not hesitate in saying also, that, perhaps in the very same state of mind, men of genius have conceived the chief beauties in their works: the geometrician has discovered the solution of a problem, by which he had been for a long time embarrassed; the metaphysician has perceived the most ingenious of his systems; a poet the beautiful verse which was escaping him; a musician, the most expressive and most brilliant movement; a statesman, those decisive resources, which, hitherto, the painful attention to his calculations had not discovered; a general, that vast and rapid coup d’œil, that eagle’s eye, which determines the fate of a battle, and secures to him the victory.’

Much therefore depends upon the lucky moment; and, by our author’s hypothesis, more persons are endowed with inspiration, than even the quakers will allow. Indeed, he goes so far, that the second sight of the Scotch does not seem to him very improbable: and, whether he has formed a proper notion or not of the internal principle, all persons who have been concerned in education, must be sensible that there is some truth in the following remark—‘Simple as these observations are, I dare believe, my dear Hippolytus, that we may draw from them the most important conclusions for the developement of our intellectual faculties. These observations prove that the surest method of teaching us any thing is, first to excite the attention of our internal sense; to interest it according to our character and situation, by means adapted to direct it to one end rather than to another; to place, in short,

the objects with which we ought to be occupied, or rather to place ourselves with regard to those objects, in such a manner that we cannot see them without being struck by them. Perhaps even, according to character and circumstances, it is essential, that we should not fix ourselves too long on them at once, that we may have a more lively desire of seeing them again, and that we may consider them with attention at different intervals, without having had time to feel satiety. The great care of instructors, which they discharge in general so ill, is to follow nature; our destiny often takes this upon itself; and on this account, from that source is derived almost always the only education which succeeds. Another service for which we are indebted more to chance than the skilfulness of our masters, is, that it engraves more deeply on our memory certain first impressions, which in some measure draw over others, attach them, and chain them down one to the other by ties, whose subtilty escapes us, and which we can neither comprehend nor define.'

If it is necessary for an instructor to be thus careful in placing proper objects before the learner, and to excite attention, no less pains should be employed in suiting the future occupation of life to the character and extent of our faculties. This thought is well pursued by our author; and he brings us now to his leading point, that the faculty which has the greatest effect on our conduct, our sentiments, and the developement of our ideas, is the imagination, for whose conduct many just regulations are given. We shall select one of great importance. 'As the presence of a certain object has a greater power than the remembrance of it, there is some other recollection or some association in our memory, which becomes stronger than the presence of this object. The art of opposing by turns our impressions to our remembrances, our remembrances to our impressions, is the only mean which we have either to combat or moderate them,—to annihilate, or direct them to a reasonable end. This, then, is the most important secret in the grand science of happiness and virtue.' All this is to be effected by the power of imagination, which induces our author to say, that 'our virtue and our morality depend less on the wisdom of our principles, than on the intensity of our memory, and the activity of our imagination.'

On the force and extent of first impressions, we shall select the example given by the author in the developement of Rousseau's genius. 'When the academy of Dijon proposed the subject which has been rendered so famous by the eloquence of the citizen of Geneva, this great man, although in the vigour of his age, had composed only some bad music

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and some bad verses. He acquainted Diderot with his intention of being a competitor, who cries out, "Well, what side do you mean to take?" "That of the sciences," was the answer. "Take care," replies Diderot: "by such common-place you will gain nothing: support the contrary opinion; you will find in it abundant matter, better calculated for the character of your genius, your humour, and your talents." The advice was too good to be neglected. Rousseau's forgetfulness of this anecdote was not afterwards less profitable and successful. A few days after the publication of his work, Baron d'Holbach meeting the author on the walk, complimented him on his ingenious manner of supporting the strangest paradox. Rousseau received his compliments politely, at the same time allowing, with tolerable grace, that his work was only a *jeu d'esprit*. A month after, when public opinion had confirmed the judgment of the academy, and the Genevese philosopher was inebriated himself as much as any of his readers, he met D' Holbach again, who, congratulating him with his usual warmth on the success of his discourse, spoke of it in the same terms as before. Rousseau,—far from replying then in the same tone,—was angry, was in a passion, was exceedingly hurt, that any one should for a moment suppose that he was capable of playing so base a trick on his readers, as to defend a system of whose truth he was not firmly convinced.

' D' Holbach and his friends have often related to me this trait, as a remarkable proof of Rousseau's impostures. I have not the least doubt of the fact; but you will permit me to see it in a very different light. I can conceive that the Genevese philosopher was himself deceived by his own imagination; that, warmed with meditating on the paradox which he had maintained, what he first looked upon as an opinion in some respects plausible, became at last an object of perfect conviction; and this conviction might have been still more strengthened by the brilliancy of his success, by the general enthusiasm which his discourse had excited, and even by the contradictions it had met with from many writers, who, too weak to contend with him, had only prolonged his triumph by the ease of their defeat. I am confirmed in my opinion by all the works which he has since published: for, on analysing them, you will find them to be only a developement more or less philosophical, more or less eloquent, of his first paradox.—Thus we see the surprising effect which was produced on a mind almost barren, by a first idea adapted to the particular character of the man, and his organisation, his spleen, his humour, his taste, and the passions of his former life.

' To the advice on the best mode of carrying away the prize of a provincial academy, you are indebted for the Dis-

course on Inequality, Julia, Emilius, the Social Contract, the Letters from the Mountain;—and, if you provoke me, I shall prove to you, without much trouble, that you are also indebted to this advice for the troubles in Geneva, the partition of Poland, the independence of the United States of America, the overthrow of the most antient and most flourishing monarchy, and the present tottering situation of all the thrones and governments in Europe.'

The limits of our Review will not permit us to go into the detail of these proofs: yet a conjecture of our author's, on the melancholy of Rousseau in the latter part of his life, may afford matter for serious reflection: This melancholy is attributed to a presentiment of the dreadful consequences of his paradox, to all the powers in Europe,—which made Rousseau most seriously imagine that all the kings and ministers were conspiring to destroy him.—Princes, indeed, troubled themselves very little about his reveries: but if the conjecture is true, with what earnestness should we not entreat philosophers to beware of that base and immoral conduct, the supporting of any opinion which they do not believe to be founded on truth;—and when paradoxes do find their way into the world, sovereigns should meet them, not with fines, imprisonment, persecution, which give a greater energy to a pernicious as well as a true opinion,—but with the means which they have most amply in their power, the encouragement of good writers, who, without flattery either to the chiefs or the people, will display truth in its proper colours.

The effects, good or bad, of the imagination are farther described in a variety of particulars;—one, every man of a liberal education has had too much reason to lament—' If there are many, who from want of culture have no imagination, there are others, in whom the efforts of a premature education, or the labours of a barren and dry study, must have stifled or extinguished it. How many children, born to be poets, have not their instructors been skilful enough to make disgusted with La Fontaine, Racine, Horace, and Virgil! I have been for some time reconciled, with the utmost good humour, to all our classical authors. But I am afraid that I shall never be able entirely to forgive Cicero for all the chagrin and ennui, which, at the age of nine years, I experienced from his finest orations, and his sublime treatises on Old Age and Friendship. The best of fathers took, however, all the pains possible to make me comprehend and love them.'

From these specimens, however obscured by the translation, our readers will see the general turn of this writer's talents. His style is easy and familiar; his work is enlivened with frequent anecdotes;—even to deep thinkers, many subjects are put

in a light, which might otherwise have escaped them,—and the superficial may be induced, from this little work, to pay more attention to what passes in their own minds, and thence be qualified to encounter the deeper metaphysicians.

Dissertations sur les Antiquités de Russie, &c.

Dissertations on Russian Antiquities, containing the Ancient Mythology, Pagan Rites, Sacred Festivals, Games, Oracles, Ancient Music, &c. compared with those of the Ancients, particularly the Greeks. By Matthew Guthrie, Counsellor of the Court of her Imperial Majesty, Physician to the Corps of Noble Cadets, &c. With Six Plates. 8vo. Petersburg. 1795. 5s. Boards. Imported by De Boffe.

IN the dedication to the empress, Dr. Guthrie compliments her on her skill in the subject which he discusses; and a Greek epigram in praise of the author follows, written by Eugenius, a Greek archbishop, who has translated the Georgics and Æneid into classical Greek. The Preface, among other topics, presents an apology for the work, as the production, not of a professed man of science, but of a casual author, occupied with other pursuits.

The learned reader may indeed wish for more profound research, and more exact quotation,—above all, for more knowledge of what has been written on the Gothic and Slavonic nations:—but, upon the whole, this is a pleasing and interesting production, and does honour to the author's taste and talents.

The first dissertation is on the instruments of music used by the Russian peasantry, compared with those of the Greeks. The author too much indulges his favourite idea of deriving Russian manners from the Greek, while numerous customs are common to all nations. The Greek empire forms a great object of ambition in Russian politics; and the identity of religious faith may induce a hope that the Greeks might be happier under the Russian sway: but for any further approximation, there seems no authority,—the Russians being a Slavonic nation, and the Greeks of quite a different extraction.

The author proceeds to inform us that the Russian instruments of music remain in their pristine simplicity. He begins with wind instruments. The *Rojock* corresponds with the pastoral reed of antiquity; the *Dudka* is the common flute: the *Gelaika* or *Sipouka*, a double flute, which corresponds exactly with the ancient figures.

‘ If I might hazard my opinion on another subject disputed

by the learned, I should be induced to believe that the right flute, the left flute, the unequal flutes, the double flute, all so celebrated among the ancients, were only the same instrument under different denominations, which varied according to circumstances. In fact, when the Russian double flute is used, one conceives that these three denominations are equally applicable to it, in only supposing that one of the flutes was constantly held in the same hand,—an arrangement which appears to me to have been indispensable in distinguishing the first flute from the second, when an indication was necessary: in this way, when the first flute, for example, was meant, it was termed the right flute, and the other the left. As to the two other denominations, the Russian flutes are at once unequal and double, as may be seen in throwing an eye on the plate.'

The *Swirelka* is the syrinx or reed of Pan of the ancients, formed of seven unequal pipes: it is used by the Cossacs, but now neglected by the Russians. Under this head Dr. Guthrie gives a description of a grand musical instrument invented some years ago by the grand huntsman of Russia, M. de Narischkin, which consists of a great number of copper pipes of unequal length and size, arranged horizontally on supporters of convenient height, so that when placed in order they resemble a battery of cannon. On each pipe, the musician sounds but one note; and the players and pipes amount to thirty or forty: but such is the effect, that the most difficult pieces of music may be perfectly executed. Marshal Rassumousky had a set of forty pipes, and forty players, his vassals, and sold the whole for forty thousand roubles to prince Potemkin.

The *Rog* is a kind of trumpet; the *Volynka*, or the *Pilai*, of the Fins, a rude bag-pipe.

Of the stringed instruments the *Balalaika* is the most simple, and seems the ancestor of the lute and guitar, as the *Goudok* is of the violincello: the *Gousli* has some affinity to the horizontal harp, as the *Loschki* has to the Greek *Crotola*.

The second dissertation is on the songs in chorus of the Russian peasants, and the national music in general, compared with that of the Greeks. Dr. Guthrie finds a striking resemblance between the Russian music and the fragments of ancient Grecian, published by Kircher and others. Mr. Pratch, a German, and composer of music, resident at Petersburg, assures us in the preface to his curious collection of ancient Russian songs, that those of the Russian villagers in chorus have a striking resemblance to the odes of Pindar, not only on account of their division into two parts, but in the melody, composition, and form;—in a word, that the Greek

Greek and Russian songs are in the style which the Italians term *canto fermo*.

Mr. Pratch testifies great astonishment on being able to discover only two pastoral songs among the Russians: a singular phænomenon, as most of the ancient songs were composed while the Russians were a pastoral people. Dr. Guthrie thinks this singularity may be explained by supposing that the Russian shepherds, exposed to the danger of constant invasion, were prevented by their fears from enjoying or describing the charms of a pastoral life. He observes that in mountainous countries the shepherds are more safe,—and concludes with Sicily and Theocritus. But query if any shepherd in any country ever composed a song? Theocritus was, if we recollect aright, enjoying himself at the court of Ptolemy Philadelphus when he set the example of pastoral poetry,—certainly not tending flocks in Sicily. Philosophic and poetic ideas are very different. It is the *ennui* of refined life that begets pastoral:—a shepherd would paint the happiness of the town; for no life is happy to those who enjoy it. In plain English, Russia has no pastoral poetry, because she did not happen to produce a poet in that line.

The similarity between the Persian and Greek music (p. 48) is another proof of the opinions advanced by the author of the Dissertation on the Goths, and by sir William Jones, that the Greeks were of Persian extraction.

Dissertation the third is on the ancient mythology, pagan ceremonies, festivals, sacred games, oracles, modes of divination. The *Peroun* or Thunderer of Russia is the Jupiter of Greece. *Voloſ* is Pan, the hairy protector of the flocks. *Suetouide* is Apollo, or the Sun: his oracle was consulted on the subject of peace or war, by means of a white horse kept in his temple: if the steed leaped clear over three lances held horizontally, the omen was happy. Human victims were sacrificed to this deity upon a victory.

Silvoy Bog, or the *Strong god*, was Hercules, represented with a globe and javelin, and trampling on the heads of a man and a lion. The other gods correspond sufficiently: and perhaps these and other *bellenisms* were derived from the Greek colonies among the Sarmatians, the ancestors of the Russians; concerning which, Herodotus and others may be consulted. The *Lada*, or Venus of Russia, had three sons, *Lelio* or Cupid, *Dido*, or Anteros, *Polelia*, or Hymen. *Tour* was the Russian Priapus. *Seva* was Pomona. *Znitch* was Vesta, and was worshipped by perpetual fire.

In proceeding to the festivals, Dr. Guthrie begins with the *Semic*.

The ancient festival of *Semic* was celebrated in honour of

Tour or *Priapus*, nearly at the same season that the *Floral* games of Rome were held, or about May-day. It resembled those games much, and did not yield to them in liberty or in voluptuousness. For the five days it lasted, the ladies, crowned with flowers and foliage, received the embraces of the men, and chaunted, in honour of the divinity, songs which would have hurt the modesty of Cato, as much at Kiow as at Rome, and led him to detest the games of *Tour* as much as those of *Flora*. It is still retained at the same season, and for the same number of days; but the country girls are most innocent of its meaning. Dr. Guthrie gives the song or little drama chaunted by the young men and girls on the occasion; but it is too long to extract.

The *Kolada* was the *Saturnalia*: the *Koupala* belonged to the summer solstice. The letter of Q. Cicero, quoted p. 76, is, we believe, a fabrication: the passage of Seneca refers to the Macedonian kingdom of Bactria. The *Trifna* are the funeral games.

On the Russian mythology our ingenious author acknowledges his obligations to the work of Popoff.

The fourth dissertation concerns the circular dances in *chorus*, games, diversions, marriages, dresses and customs of the Russian peasants, compared, as usual, with those of the Greeks. That dance, properly termed the *Russian*, corresponds in Dr. Guthrie's opinion, with the Ionian dance of the Greeks: it is akin to the *Fandango*. The other dances Dr. Guthrie minutely describes, and then proceeds to the village games and diversions, all which are also collated with the Grecian. The Russian villagers retain the ancient dress, the oriental *caftan*, girded with the Greek zone: the winter bonnet is the *palliolum*,—the summer hat, the *petasus*. In the Russian covering for the feet, Dr. Guthrie finds a strict correspondence with that of the ancient Greeks; and this leads him to consider the relation between the rustic plays of Russia and the ancient Greek drama.

‘ The Greek peasants having been the first actors, and having worn the same coverings for the feet and legs as the Russian peasants now, it is natural to suppose that they also, like the latter, took off the cords and bandages, to give to the muscles of their legs all their natural elasticity, and thus be more able to execute with agility the animated movements of comedy,—and that, for the contrary reason, they kept the covering complete for the representation of tragedy, the gravity of which neither exacted nor admitted such activity. In thus interpreting the difference, it is easy to perceive how this variation in the form of the covering, at first adopted to act with more facility opposite parts, should afterwards become

come the distinctive sign of comedy and tragedy,—an origin, as appears to me, as simple as natural, of the *soccus* and *cothurnus*.

In the female dress, Dr. Guthrie finds the *stola* in the *saraphan*, and the *vittæ* in the *lenta*. The *fata* is the *recinium* of the ancients. The Russian women of common rank paint themselves like the Greeks. The description of a Russian marriage is curious, and in some points it approximates to the Grecian form. The *kitra*, or kiss of love, is performed in taking the lady by the ears, a singularity known to Theocritus, Id. 5. Tibullus, lib. ii. el. 5. and Cicero, Ep. Fam. 27.

The fifth dissertation presents miscellaneous remarks. The Russian repasts are blended with Grecian customs, the *prodeipnon*, the *amyttis*, &c. Like those of the ancients, they commonly begin with eggs, and end with apples. The *myttoton* of the Greeks is still eaten by the Russian peasants, who compose it of onions, beer, cold meat, bread, &c. all mingled together; and it is devoured from the old rude wooden trenchers of Sparta. The *pefch* or stove of the Russians corresponds with the Greek *lampter*. They also use the *chirograph* or signet-ring, and apply it, like the ancients, to bits of soft wax fastened to a cord, when they would secure a door, chest, &c.

The *paramythia* of the Greeks may be traced in the women hired by the rich to repeat tales at night till their mistresses fall asleep: there are printed collections of these *skaski* or tales; and a selection of the best would be acceptable in a translation. The *anagnostæ* or readers are also found, being slaves retained in great families. Dwarfs are likewise favourites; and Dr. Guthrie mentions one yet alive, who was known to Peter the Great, and is now near a century old: she is not higher than a child of five or six years of age.

The military customs, *cognomina*, &c. of the Russians, are then collated with those of the ancients. The *quadrigæ* of the ancients, or carriages drawn by four horses in front, are still found on the highways of Russia. And our ingenious author indicates many other resemblances.

The Appendix contains several translations of Russian songs, illustrative of the topics treated. We regret to see the ridiculous cant concerning Ossian, whose antiquity is now confined to a few partisans, stain a work written in a foreign language, and printed in a foreign country. If truth must be sacrificed to Scotland, a little more decency and propriety might be observed; and the immortal works of Homer ought never to be insulted by a collation with dull, melancholy, and monotonous rhapsodies, which only gained a temporary reputation by their novelty, and will never bear a second reading.

Most of the Russian songs are in the allegorical style. Here is the first—

One voice.

“Take thy flight falcon, take thy flight falcon; fly high, fly high.

Chorus.

“The falcon has flown high, but the white swan has flown yet higher: the falcon has met the white swan, and has asked him where he has been: the white swan answered him, ‘In the Blue Sea.’”

This song is esteemed the most ancient that remains; and Pratch has collated its music with that of Pindar’s Pythia. The apologue or allegory seems to refer to a lover, the falcon,—and his mistress, the swan. The Blue Sea is not explained.

The fifth is a marriage song—

“From a high mountain covered with dark forests, have arisen a troop of swans, and a troop of grey geese; a young swan quitted her troop to pass into that of the geese; then the troop began to peck at and expel the stranger.

“Upon this the swan exclaimed, ‘Do not maltreat me, grey geese. I am not come among you of my own accord, but am forced by the tempest.’” Thus the amiable Niniluska, finding herself separated from her companions in a storm, was brought into the midst of a group of wedding-folks: when they began to maltreat and scold her, she cried, “Do not use me harshly, good people, I have not come among you of myself, but the horses of Austin have brought me.”

A modern song—

“When the young girls assembled near our great court, to determine what game they should play, some proposed blind-man’s-buff, some the game of the cord, when suddenly one of the group burst into tears, saying, ‘Play by yourselves, my dear companions; for, young as I am, games have no charms for me. A young man has gained my heart, to break it: my only desire on earth is to be beloved by him. Ah! had I known that his heart was struck by another object, I should have shunned his dangerous looks. Vain hope, thou hast deceived me, thou hast deceived me, and permitted me to know my lot, alas, too late: but I know who has captivated my lover: a certain girl separates us.’”

An ancient wedding song—

“It is not the peacock who walks fiercely in the court; it is not from the peacock that the feathers fall: it is the fair

Aphro-

Aphrodisiaka who walks around her elevated mansion and pronounces these words :

“ Undo my padlock of German steel, and take away my brazen chain ; open my cypress door, and draw the embroidered curtains of my bed.

“ Awake, awake, my dear parents ; it is not for ever that I shall remain with you ; it is not for another year, it is not for another month, it is not for another week : it is but for another night, which, alas, I must pass in tears. Shall I employ it in asking advice of my dear parents ? Shall I employ it in prayers, or with the tender companions of my youth ?”

Another marriage song, to be sung at the time of the paternal benediction, supposing the father dead —

“ The young oak has many branches adorned with plenty of green leaves ; but its head is not covered with gold, as it ought to be at this season.

“ So the beloved Mary has many relations and friends, but no tender father, as the unfortunate maid should have at this important crisis ; for there is no father to bless the fair Mary : but the good people have blessed her ; she has been blessed by those who are as her father and her mother.”

We shall close our extracts with another ancient song —

“ In the green meadow grows the silky plant with blue flowers ; there for my dear father shall I feed a horse till his hair shall shine.

“ O my tender father, do not compel me to wed an old man, whom I cannot love, and with whom I should be ashamed to appear in public.”

Der Deutsche Obstgärtner oder gemein nütziges magazin des Obstbaues in Deutschland's sämmtlichen kreisen; verfasset von einigen practischen freundern der Obstspflege und herausgegeben von J. V. Sickler, pfarrer zu klein Fahner in Thüringen mit ausgemalten und schwarzen Kupfern. Weimar.

The German Fruit Gardener, or Universal Magazine on the Culture of Fruit in the Circles of Germany, drawn up by some Practical Friends to this Culture, and published by J. V. Sickler, Minister at Little Fahner, in Thuringia, with plates, coloured and plain. 2 Vols. 8vo. 1l. Sewed. Imported by Escher.

THIS is a very useful popular work for all persons in Germany engaged in the culture of fruit trees, and for those in England who wish to be acquainted with the names and qualities of the German fruit. The work is published in numbers, eight coming out in a year, which make two volumes.

lumes. To each number are affixed three coloured prints of fruit, and one plate, delineating the chief properties of the stem, the branches, the twigs, and the limbs of the trees. One part of each number is dedicated to the description of the different species of fruit trees, and the other to miscellaneous remarks. A work like this cannot fail to be of advantage to the country for whose use it is principally composed; and Germany has perhaps the advantage over our own and most other countries, that even scientific works may, from the nature of their language, be adapted, with great ease, to the meanest capacities; and the number of readers also is so considerable, that useful writings may there be very generally diffused, which here, for want of patronage, would soon fall to the ground. In the descriptions of the Linnæan system, our fair countrywomen must be puzzled with the terms derived from a Grecian source; in Germany the commonest lad in the village would understand it, from the ease with which it is described; and the work before us is intelligible to every German journeyman gardener.

Thesaurus Numismatum, ex Auro, Argento, et Ære, Græcorum, et Romanorum, nec non Medii et Recentioris Ævi, quæ, dum vixit, collegit illustrissimus atque excellentissimus Dominus Dn. Otto Comes de Thott, in Gaunse Strandgaard, Lindersvold, Ordin. Elephant. Equ. Aurat. &c. &c. Hafniæ.

A Catalogue of the Coins, Gold, Silver, and Brass, of the Greeks and Romans, with those of the Middle Age and later Times, collected by Otto Count de Thott, &c. In two volumes. 8vo, Copenhagen.

THE catalogue here announced was published preparatory to the sale of the cabinet it was designed to describe. But though, in ancient medals, many others are more rich,—in those of later times, it stands unrivalled. From the excellence of the engraved coins prefixed to the second volume, we are sorry that more plates were not given; for no where have we seen a better execution. Whether however the first representation (of which Dr. Hunter's cabinet contains likewise a specimen) be, as is stated, of Acanthus a city of Macedonia, notwithstanding a coin in Pellerin, corresponding in device, exhibits that name, we have good reason for doubting.

The contents of these volumes are classed under the following heads—Ancient Greek and Roman. 1. Coins of Spain; 2. of Gaul; 3. of Italy; 4. of Sicily, to which those with Punic characters are subjoined; 5. of Dacia; 6. of Moesia; 7. of Thrace and the adjacent islands; 8. of Macedonia;

9. of Theffaly; 10. of Greece and the Grecian islands; 11. of Asia; 12. of Africa; 13. barbarian; 14. uncertain; 15. the oldest Roman; 16. of Roman families; 17. of Roman Emperors, under which for the sake of brevity the counterfeits of them are inserted; 18. spurious; 19. of illustrious personages of both sexes. These are followed by the golden coins of the middle and lower age in the subsequent order: 1. Roman-German Emperors; 2. those of Russia; 3. of Kings; 4. of Electors; 5. of Pontiffs; 6. of Archbishops; 7. of Bishops; 8. Magistrates of different orders; 9. Princes of Anhalt; 10. Dukes of Bavaria; 11. Margraves of Brandenburg; 12. Dukes, with Landgraves of Hesse Cassel, Archdukes of Austria, and Princes of Transylvania; 13. Princes; 14. Counts; 15. Barons; 16. of Italy; 17. of Switzerland; 18. of the United Provinces; 19. of various cities; 20. of Asia; 21. of Africa; 22. uncertain; 23. various.

On the whole, this catalogue, which is drawn up with considerable precision, will be found to deserve a place on the shelf of every numismatic collector.

Les Chevaliers du Cygne, ou la Cour de Charlemagne; Conte Historique et Moral, pour servir de Suite aux Veillées du Château, et dont tous les Traits, qui peuvent faire Allusion à la Révolution Française, sont tirés de l'Histoire. Par Mme. de Genlis. Hambourg.

The Knights of the Swan; or the Court of Charlemagne; a Moral and Historic Tale, intended as a Sequel to the Tales of the Castle, and of which all the Facts allusive to the French Revolution are founded on History. 3 Vols. 12mo. 10s. 6d. sewed. 1795. Imported by De Boffe.

THE age of chivalry is over; and there are persons of some degree of literary fame in this kingdom, who lament its fall,—who are shocked that 'ten thousand swords did not leap from their scabbards,' to revenge the insults offered to a woman, perfectly correct, it may be, in her morals herself, yet, to the world, certainly of a suspicious character,—who, so far forgetting every principle of christianity, could indulge in the hopes, that this unfortunate woman might escape from the fury of her irritated subjects, by a mode, not unfrequent in the ages of chivalry, self-murder. To persons carried away by the wildness of such an imagination, and incapable, through their prejudices, of contrasting the advantages and disadvantages of mankind placed in different periods of the world under very different circumstances, it must be of service to be amused with an accurate account of their favourite heroes, and

and to have, concentrated in a narrow compass, the chief traits of that period of history, which, without regard to the sage advice in the holy scriptures, they are so fond of preferring to modern times. Madame de Genlis, with whom most of our readers, we presume, are well acquainted, has undertaken this task; she has collected together a variety of historical facts, which she has worked up into a pleasing romance; she has described in lively colours the romantic valour of her knights, their enthusiasm in love, their superstition in religion, their feats in tournaments, and their adventures in defence of distressed damsels, the virtue of the ladies, and also their frailties (for even in those pure times the frail ones were as frequent as in modern courts), the assassinations, the poisonings, the enchantments, and the actions of cowardly knights, which the police of modern times makes us suspect to be fabulous; and in the discourses of the knights of the swan and their companions, she has contrived to interweave some sentiments, which may correct the prejudices of the favourers of the present revolution in France, as much as her descriptions of knight-errantry are calculated to destroy the folly of its late champions.

The knights of the court of Charlemagne are the most celebrated in the annals of romance; and Oliver, one of the most renowned, is the hero of the present story. Isambard and he, friends at arms, are, from their armour, called knights of the swan; and with their adventures we are chiefly entertained. Celanira, the only daughter of the great Vitikind, the virtuous Amalbeye, and the beautiful Armofleda, are the distinguished fair ones at court. The story begins with the departure of Isambard for the court of Constantinople, where his feats of valour naturally place him at the head of knighthood. Two months after his departure, the court of Charlemagne was under the greatest distress. Celanira was found assassinated in her father's garden, and Oliver at her feet, with a sword run through his body. The account given by Celanira, on her death bed, was, that Oliver had suffered in her defence; and, on his recovery, he obtained leave from Charlemagne to retire from court; and nearly at the same time Armofleda disappeared.

Isambard, on his return, is distressed at the recital of these tragical events; and, as soon as the ceremony of instituting an academy of sciences by Charlemagne was over, he departs in quest of his friend. Oliver was found by him in the most wretched state; terror and despair seemed painted in his countenance; and his actions showed that he was overwhelmed by the wildest distraction. At night, on separating, Oliver wished his friend that rest, which was lost to himself, he said, for ever;

ever; and Isambard, anxious to discover the cause of this extraordinary state of mind, contrives to place himself in such a situation, that he could hear every thing that passed in his friend's chamber. He soon heard the door open, and the noise of a woman's heels on the floor: a soft voice followed, 'Oliver, in vain dost thou flee from me: I will follow thee every where.' Isambard, disgusted at himself for discovering what he thought to be an affair of gallantry which his friend had studiously concealed from him, retired: and the next day, Oliver, appearing in his former wretched state, declared that he must travel, and Isambard immediately agrees to accompany him. They go on their journey. At night Oliver takes unusual precautions to secure his room; but Isambard hears his groans, and the same female voice, 'Oliver, in vain dost thou flee from me: I will follow thee every where,' and at the same time Oliver exclaims 'O cruel Armosleda.' Isambard is still more puzzled, not conceiving what could be the reason of these groans, or what pretext there was to complain of cruelty.

The next day they sleep at another inn, at a great distance from each other; and on the following morning Isambard hears, that a knight had been assassinated in his bed. The magistrates insist on visiting all the apartments; and Oliver's was found bathed in blood, while he himself lay on the bed in a kind of lethargy, with all the signs of remorse on his countenance. This was enough to excite a suspicion, which the wildness of his language confirmed. His friend, however, clears the room, and is astonished to hear Oliver declare himself guilty of assassination, and unworthy of longer friendship; but, on the name of the deceased knight being mentioned, finds that his friend was totally unacquainted with the circumstance, and that the blood in his chamber flowed only from a vein, which had been opened in the day time, and not properly confined. Still he was surprised to hear a confession from his friend, of assassination, and was now determined to watch him more narrowly: and as they were not to depart till the morrow, Isambard found means to conceal himself at night behind the tapestry of his friend's apartment, in such a manner as to be witness to the following scene.

Oliver, having shut his door with great care, threw himself into a chair, and wept incessantly. Half an hour after, he began to undress, looking around him frequently with horror and dismay. He then fell on his knees, and made a long prayer, interrupted by groans and sobbings; after which he threw himself on the floor, and remained a quarter of an hour in that attitude. Then arising, he poured several bottles of water on his hands, crying out, 'Great God! what horrid preparations!'

preparations! Then carrying the basin of water to the bed side, he lifted his hands up to heaven, extinguished the light, and laid himself down. At midnight Isambard heard the door open, the sound of heels as before, and the voice distinctly, ‘Oliver, in vain dost thou flee from me: I will follow thee every where.’ ‘Pardon!’ exclaimed Oliver: but sobs prevented farther words. Isambard, lost in his reflections, remained in his position, and when the day began to break, prepared to quit his place. At that moment he heard the noise of the supposed Armosleda, leaving the bed of Oliver: but, who can express his horror, when, instead of a beautiful woman, he saw a skeleton traverse the room, leaving long traces of blood behind, and at last vanishing in the air? Isambard bursts into the room, rushes into the arms of Oliver, and swears that he will not quit him; and Oliver promises now to give him the relation of the whole of this mysterious appearance.

The history is detailed at different intervals during the journey. Oliver acquaints his friend with his first attachment to Armosleda, who is discovered at last to be as frail a female as any upon the town; he repeats the acknowledgements made to him by Vitikind, for his generous conduct in a battle. Vitikind’s daughter, Celanira, soon after came to the court of Charlemagne, having been previously engaged to Albion. Oliver is in love with her, and she is not insensible to his passion; he refuses the emperor’s daughter, and, in consequence, is obliged to quit the court. After a secret interview with Celanira, he takes the road for Saxony, to visit the former habitation of his mistress, and meets with the usual quantity of adventures. He delivers Albion and the damsels Ardelia, in a forest, out of the hands of banditti; he visits Celanira’s mansion, and the tree which she had consecrated to the preserver of her father’s life,—is alarmed at the account given of a storm which took place at this consecration,—has the usual frenzy of love under the tree,—is in danger of his life as a spy, but is preserved by the beautiful Ardelia,—delivers a young man and his mother, whom a guard of twelve men were carrying to instant death as conspirators,—receives a letter from Celanira,—returns to the court of Charlemagne,—is well received by the emperor,—finds Celanira exceedingly ill,—is witness to the curious adventure of the privy counsellor and the emperor’s daughter, whom the latter, on account of the snow, carried back to his apartments on her shoulders,—is, on the recovery of Celanira, secretly married to her,—cannot dispel her fears and apprehensions of her father’s displeasure, which continually prey upon her mind,—is worked up into a fit of jealousy by Armosleda,—is conducted

by

by her to the country house, to which Celanira had retired,—sees Celanira in a pavilion clasping the hands of a young man, who escapes on hearing the voice of Oliver,—rushes upon Celanira coming forward into the garden, with his sword drawn, plunges it into her breast, and in despair falls upon his sword. Three days after, when he was in some degree recovered, a stranger is admitted to his bed-side, presents a letter to him from the dying Celanira, acknowledges that he was in the pavilion with her, and confirms at the same time her innocence by declaring that he was her brother.

Driven to despair, Oliver would have put an end to his existence, if it had not been for a charge in the letter, to preserve his life, and expiate his offences. And on that night he began to feel the agonies of mind of which Isambard had been a witness; and at midnight the spectre made its appearance pronouncing, in the tones of Celanira's voice, 'I am condemned by eternal justice to pursue thee closely in every place.—Henceforward thy resignation and thy virtue alone can shorten thy chastisement and mine.—Adore, and submit.' After these words it took its place in his bed, and at the same hour every night renewed its visit. Soon after he recovered from the wound which had confined him to his bed, and taking the first opportunity of quitting the court, was found by Isambard in the situation already described.

The recital of this history is interrupted by a variety of episodes, resulting from the adventures which the two knights met with on their journey. Our popular ballad of Old Robin Grey is converted into a similar story, with the conclusion only more descriptive of constancy in love. The lover turns hermit, and his cell is near the house of old Robin. Here he lives unknown to his mistress till the death of Robin, when he throws off his disguise and is married to her. The ballad is very prettily parodied, the burden of the song is—

‘ Mon bon Robin, mon doux Tobie,
Ah ! combien vous troublez ma vie !’

and as Tobie is represented to have made himself known to her only once after her marriage with Robin, and to have desired only one salute, the conclusion is favourable to both parties—

‘ Hélas ! qué ne puis-je oublier
Cette rencontre et ce baiser ?
Mais, malgré l'amour qui m'enflamme,
Puisque j'é trouve dans mon ame
Et l'innocence et la vertu,
Le bonheur peut m'être rendu ;

Avec

Avec le tems, Robin, Tobie,
Cesseront de troubler ma vie.'

The two knights arrive at the rustic mansion of Ogier, the famous Dane, who had changed his sword for the shepherd's crook, and gives his guests the reasons for his preference of a country life, which, however, he soon after quits, for camps and warlike bustle. From Ogier's house they pursue their journey to the defence of the duchess of Cleves, who is closely besieged by a confederacy of kings and princes, determined that she shall not keep her territories, but by marrying one of them. This pretext for war is perhaps just as good as any which our enlightened times have discovered. In their way they deliver Ordalia and her husband Diaulas from the caitiff knight, Rothbold, who had confined them both in dungeons, and wished to force Ordalia to a marriage with himself. Their adventures are in consequence related; and Diaulas, having been thus been delivered by Oliver, is reconciled to the murderer of his sister Celanira. Before they arrive at Cleves, Giaffar joins company with them. This knight in disguise is the famous Barmecide, vizir of the caliph Aaron Alraschid. His history, related privately to the two knights of the swan, brings back to our memory many traits in the life of the famous caliph, and shows in proper colours the despotism which prevails in the east. Giaffar is going to the camp of the confederate princes: but this circumstance does not interrupt the friendship which subsisted between the three knights.

The knights of the swan arrive at Cleves: the celebrity of their names ensures them the most honourable reception. Oliver is struck with the resemblance of the duchess to Celanira; and Beatrix, as may naturally be imagined, soon becomes enamoured with this glory of ancient chivalry. We now plunge into the midst of warlike preparations on an enlarged scale: the days of truce bring the knights of each camp to a closer acquaintance, and consequently to a recital of their respective adventures; single combats and pitched battles by turns occupy our attention: the palace is one night on fire, and Beatrix is rescued from the flames by Oliver. Armofleda makes her appearance at this court, and destroys her beauty, but does not finish her disgraceful history, by drinking that poison prepared for others, which a page, in love with her, had ignorantly given her for a very different purpose. Giaffar, or Barmecide, discovers his wife, the sister of Alraschid, and his son, who after many difficulties are brought to this scene of perilous adventures: the confederate princes are baffled in their attempts, and, as is usual in such

such confederacies, after quarreling with each other, retire from the scene of action. Some time before this event took place, the horrid spectre ceased to torment Oliver, and he recovers his former serenity. Beatrix, in compliment to Oliver and his friend, institutes the order of the knights of the swan, after the retreat of the confederates; but the joy of the festival is, by a tragical adventure, converted into mourning. The king of Pannonia sent a private challenge to Isambard; this was intercepted by Oliver, who determines to take his friend's place, and meeting the king, discomfits him; but when humanely endeavouring to raise him from the ground, receives a mortal wound from the concealed dagger of the traitorous king. Oliver's friends carry him back to the palace, through the crowds who were singing his triumphs; Beatrix and Isambard are in a state of distraction: they promise obedience to his dying words; they are married in his presence, and the warlike knight quits the world with joy, that his crimes were expiated, that he had died for his friend, and that he had left him in possession of the greatest heroine of the age.

Each volume is accompanied with judicious notes referring to real facts in ancient history, which resemble the adventures of our heroes; and, as it is natural to expect from the situation of madame de Genlis, many allusions are made to characters and events which have lately attracted so much of the public attention.

Opportunities naturally presented themselves, of satirising some of the prevailing faults on the continent; we wish that there was no reason to believe that if the same mode is not used, the same disposition also did not exist in our own country. On Charlemagne's speech to the academy, it is observed, 'My memoirs have not informed me whether Charlemagne had distributed tickets of applause, or whether he had the prudent precaution to obtain before-hand a hundred or two spectators, to admire and clap their hands whilst he was reading his discourse.' The parasites in ancient Rome performed this office; and in France, under the old government, the performances of great characters were sure to meet with that applause in their select meetings, which was too frequently denied them afterwards by the public.

The late events in France could not but produce a sensible effect on a mind so interested in them. Oliver had rescued a female republican from a set of banditti. In a conversation she exclaims, 'I observe, with sorrow, that my deliverer is the partisan of kings.'—'Relinquish that error,' he replies. 'Believe, on the contrary, that I admire Charlemagne so much, only because he is different from the generality of kings. I

know indeed, that kings in general esteem themselves great and powerful, only because they are absolute, that is despots. Charlemagne received a crown with unlimited authority: he had genius and greatness of soul to feel that arbitrary power is as weak as it is unjustifiable; he desired to reign only by laws; there were no laws, and he alone in his vast dominions was capable of composing so great a work; but in devoting himself to this great-enterprise he reserved to himself the labour and trouble, and wished to give to the nation all the glory of his undertaking. He assembled around him the deputies of all the provinces; the people, to that time debased, and whose suffrages were of no avail in the estimation of any other king in France, were invited by him to send their representatives. Charlemagne, thus surrounded by his subjects, requested their advice, proposed his laws, submitted them to general discussion, then retired from the assembly, to leave it at entire liberty to modify, to reject, or to ratify them; and when the laws were sanctioned by the plurality of votes, they were promulgated in the name of the whole nation, represented by the deputies of all the orders in the state. Yet this is a prince whom you call a tyrant.'—'Sir,' replies the lady, 'whatever you may say, people who obey kings, are always slaves.'—'No,' says Oliver: 'not so when the throne is established on laws. As the people form the most numerous class in the state, the laws ought to be made entirely for them. The great end of legislation is their happiness and prosperity. But without education and knowledge, the people cannot govern themselves; they must have chiefs: and as to happiness, of what consequence are the titles and names of these chiefs? if the chief is not absolute, if his power is not arbitrary, what signifies his denomination? the magistrate of a republic may be a tyrant; the sovereign of a great empire may be the most worthy of its citizens.'

In another place the character of the late unfortunate monarch of France seems to be not unhappily described. 'Our sovereign exercised an arbitrary power, of which we began to be weary; he was a despot by habit, not by character; his principles were good, but he wanted knowledge, and left himself to the government of others; by changing often his ministers, and being always guided by them, he committed an infinity of errors, so much the more dangerous, as there was often little connection between them, and oftentimes they were contradictory. The derangement of his finances gave him the idea of forming numerous assemblies of his subjects, to expose to them his wants, and to offer to them some reforms: he proposed laws, but he called for money. A supreme legislator, the true image of the divinity, who shows himself on

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the earth to enlighten mankind, ought to present himself under the august form of a disinterested benefactor; then he is heard and received with transport; every thing is reformed by his powerful voice; he has the sublime right of re-establishing order and peace, of reforming manners; he commands virtue, and is obeyed. It was not so with the unfortunate Hunaud, they misconceived his intentions; they misrepresented his motives: he offered to abandon some of his rights, and soon they wished to deprive him of all, because they attributed his sacrifices to necessity alone, and doubted always of his sincerity. Factions were formed, and he was their victim.' —The squire of Oliver had given him some account of the troubles in a country under a revolutionary government; which makes him tell his companion, 'I sighed on the recollection that I had left my friend in the midst of a deceived people, persuaded by ambitious chiefs that the reign of liberty can be established only by intolerance and terror,—that indulgence and humanity are weaknesses,—and that implacable vengeance, ingratitude, and impiety, are republican virtues.'

The crimes of factious chiefs are every where strongly and deservedly pointed out: the errors of sovereigns are no less judiciously marked. 'By idle artifices, bad faith, pride, and the frivolous and culpable ambition to reign despotically, sovereigns ruin themselves. You, prince, are too much enlightened not to perceive that there is no lawful king, but he who commands in the sacred name of the law; that there is neither ability, greatness, nor security in conducting stupid slaves, and that of all the vile men in a degraded nation submitting to the yoke of tyranny, the most absurd and the most contemptible being is he who governs such a people.'

The nature of despotical government is well described in a short conversation between Barmecide and Alraschid. 'Believe me,' says the caliph, 'it is very dangerous to teach the multitude to reason: we should very soon lose their obedience.' 'Your friend,' fire, replied Barmecide, 'your hero, Charlemagne, is of a very different opinion. You know with what zeal he endeavours to diffuse knowledge.' 'The greatness of his mind leads him astray,' said the caliph. 'Hearken! do you think that we ought to wish for genius and understanding in the animals who quietly submit to our yoke? Do you believe that it would be of any great advantage to us, that camels and elephants, endowed with strength so prodigious, and so useful to our wants and our pleasures, should be made capable of reasoning and reflecting?' Shocked at the base principles of a conversation, which includes all the politics of a despot, I learned, in a few moments, in what estimation a sovereign

vereign despot holds the people who are the objects of his government.'

The humanity of the days of chivalry is contrasted with the horrors which have prevailed in modern times. In one of the skirmishes the prince of Greece was taken prisoner.—‘ Beatrix placed him at table by her side, and treated him with the native generosity of her character, and according to the manners of those times. For to respect a conquered enemy, to soothe his misfortunes by the most delicate testimonies of esteem, to combat with intrepidity, and to triumph with modesty, were principles with those ancient warriors, who, though *void of all philosophy*, regarded them as duties the most sacred and indispensable.’ We shall observe here, that philosophy is a word now as much abused as christianity was formerly, and that those knights, if they had really been instructed in true philosophy, would not only have preserved the principles above mentioned, but would have been freed from the innumerable vices inherent in their system, and which have given way to the improvement of modern times.

On the generosity of the heroic ages, we have a remark, which, however, we might contrast with better instances of benevolence. ‘ Oliver, before he retired to rest, ordered his squires to conduct to the tent of Roger the superb horse which he had taken from prince Adalgise. This magnificent present Roger accepted, with proper acknowledgement, and without embarrassment; for, at that time, the richest knight gave without haughtiness to the poorest, who received a gift without humiliation. That false delicacy, so destructive to friendship, so irksome to generous souls, and which pride and avarice have since converted into a virtue, was not then known.’ We would by no means detract from the merit of generous sentiments in any age: but we must observe here, that the generosity of knights was, in those days, chiefly confined to their own order: and yet the sentiments with which they were inspired, in this respect, cannot be too often repeated in a nation which has so contemptuously been called *la nation boutiquière*,—which makes every thing bend to the shrine of wealth—which in all its pursuits is too attentive to the sordid motives of profit and loss,—where a gambling speculation in a loan gives the highest rank and importance,—and where genius, virtue, and talents, unaccompanied by wealth or outward distinction, are laughed out of all good company.

We are too much interested in the fate of madame de Genlis and her amiable pupils, not to be deeply affected by a note of hers on the departure of a youth for the army. ‘ It was a common custom, in those times, to send very young persons

persons to battles and sieges. This example has repeatedly been followed, and even in our own days. The youngest of my unfortunate pupils (M. de Beaujolois) made his first campaign in the present war, and in various bloody battles displayed that intrepidity and active courage, which, among so many other virtues, eminently distinguishes his brothers; and at that time he was only twelve years of age. What young men of their age have shown more courage, activity, zeal, I might say, talents, or more disinterestedness, and true love of their country? But what has been their recompense? Ah! shall I not be pardoned for a reflection misplaced here, without doubt? but alas! every subject excites regret, occasioned by so natural and deep a sorrow.'

In the departure of the prince of Greece from the grand alliance, some attempt may be discovered to palliate the conduct of the present king of Prussia. Accused of treachery and cowardice 'the prince of Greece persisted in his resolution: he reasoned upon good grounds, that when we have had the misfortune to undertake an unjust war, honour and humanity command us to sacrifice every thing to break so destructive an engagement: for these leagues of murder, these warlike alliances, are only horrible associations, when they are not formed on the necessity of self-defence. They can be justified only by the interest of the people: equity alone can make them inviolable.'

We might select many more extracts to form the reader's judgment on the sentiments which pervade this work; but the above will suffice; and for the style and language, madame de Genlis is so well known to the public, that it will be needless here to expatiate on those otherwise necessary parts of our Review. The tale is well told; and for the continual interruptions in it, she has authority from all the writers of romance. We cannot, however, excuse the fiction of the skeleton, as it is not accompanied with a sufficient number of other prodigies, and some regard should have been paid to probability. That the two heroes should, night after night, have been tormented by an apparition, which was also to take its place in the same bed with them, does not only strike every reader as a thing out of character, but the grand design of the work might be carried on without it. Macbeth's queen can feel all the horrors of guilt, though no apparition is before her; and Oliver might have been struck with all the remorse of conscience, affecting him exactly in the same manner, without a skeleton to make the floor resound with its steps, or to leave it stained every night with blood. In this respect Mrs. Radcliffe might have shown her a better example; for the prodigies related by the English novelist have the merit not

only of equally affecting her heroes and heroines, but of being easily accounted for when the mystery was unraveled by natural causes.

Bravery and gallantry were the great characteristics of the heroical ages. If the former is displayed in its proper colours, we could have wished, at times, that a stronger veil had been thrown over the frailties of our heroines. Armosleda's character was by no means singular in the court of the prince whose daughter had been distinguished by her ingenuity in concealing an intrigue: yet the excesses of Armosleda might have been thrown into the back ground instead of occupying so much of the picture. That the fair damsels of those days of chivalry would sometimes creep to the beds of the heroes,—that they were not all equally distinguished for chastity any more than all the knights for bravery,—is a thing well known; and the contrast sets the virtues of the chief heroes and heroines in a better light: but in days like ours, when the passions are so easily inflamed, Armosleda's conversations in the bed-chamber of the hero whose virtue she attacks, might, without injury to the work, have been omitted: the escape of another knight from her charms, part of whose bed she had, in the disguise of a page, occupied, seems rather too wonderful: and the last disgusting tale of the means she took to satisfy her lust, though perfectly compatible with the spirit and manners of former ages, is not well calculated for either the real or affected delicacy of modern times.

In other respects this work may be recommended as worthy of its author, as giving a just account of those times when bravery was the great requisite to form a character, when, instead of towns regulated by a good police, each hamlet almost had its castle, and knights were to be met with rambling about the country in armour, who would now, before they had traversed fifty miles, be put a dozen times into the stocks. The sentiments which they occasionally express are many of them drawn from the events of later days; and in them the authoress appears to be the true friend of liberty, equally removed from the licentiousness of the old court of France, and the despotic principles which not long ago seemed likely to gain ground in the new republic. For the frequent encomiums on French valour, our authoress cannot be blamed: in spite of the ill usage she has met with from some of her countrymen, the love of her country will break out; and besides we believe them to have been founded in truth. Whatever we may think now of French valour, the heroes of France in the reign of Charlemagne were distinguished above all others in the world.

Our readers therefore, who have been entertained with the former works of madame de Genlis, will be naturally rejoiced

to add this to their collection: they may not be at all wearied with the number of similar tales, which we confess rather overpowered us: they will find their memories refreshed by the incidents brought together of former times: they will learn to form a true judgment of the age of chivalry from the murders, assassinations, and rapes, which it was intended to suppress: they will be impressed with true sentiments of liberty from observing the abuses of it in all ages,—and, in shutting the book, will be tempted to thank God that the age of chivalry is over.

*Wenceslai Trnka de Krzowitz Historia Hæmorrhoidum omnis
Ævi Observata Medica continens. Operis posthumi Editio-
nem procuravit Franciscus Schraud. Vindobonæ.*

*The History of Hæmorrhoids, containing the Medical Observa-
tions of all Ages on that Subject, &c. Vol. I. 8vo. 6s. 6d.
sewed. Imported by Escher. 1795.*

THE volume before us, containing the history of the various kinds of hæmorrhoids incident to the different stages of life, and through all ages of the world, as we read in the title, is the posthumous work of a noble professor of physic at the university of Pest, in Hungary. The definition of *Hæmorrhoids*, from *aīua*, *sanguis*, and *ƿew*, *fluo*, is first laid down; and then,—after showing that every other hæmorrhage, or flux of blood, comes under this denomination, as well as the piles,—the hæmorrhoidal veins and arteries are most accurately described,—the *anatomia pathologica* of the internal and external hæmorrhoids of the *anus* is satisfactorily explained, and some reasons are given for believing the arteries alone, and not the veins, to be the vessels that occasion the piles; the different kinds of hæmorrhoids are pathologically described,—their causes in general are briefly stated,—and short histories of the manifold causes of this disease in various persons, through the different stages of life, from the age of three to sixty years, are drawn from the works and medical publications of the most eminent physicians upon record. It is fairly proved in this volume, that there is no excessive sickness or commotion of the human frame that does not occasion hæmorrhoids of some kind or other: and examples of cases are drawn from the works of the greatest physicians of all ages.

The influence of air, climate, place of abode, season of the year, nurture, habit of body, temper, mixture of the fluids, motion of the body, &c. are particularly attended to; and the cases of many persons are concisely stated, in order

to show the neglect and abuses which bring on this very painful and troublesome disorder.

The *Hæmorrhoides fluentes, cæcæ, spuræ indoles, rubræ, albæ, copia paræ, moderatæ, nimiæ, criticaæ, complicataæ, &c.* are carefully described, and different examples and opinions in similar cases, taken from the works of eminent men,—and the choice of materials is so judicious that we have been highly entertained and instructed in perusing them.

This is perhaps the only book of its kind that so completely explores the theory and practice of our predecessors, and that shows us the manifold ways and means by which we may incur this complicated evil. But we imagine in the mean time, that the plan and order of this work would be more simple, more natural, and more instructive, if the methods of cure had been annexed to the different examples and cases brought forward, and the consequences of these different methods judiciously and impartially inserted. Every disease deserves the attentive consideration of the physician; and it must be acknowledged that both the theory and practice in this disorder are yet deficient.

It is well known that the piles and the gout are considered as generally incurable, and sometimes absolutely healthful. Those, who are troubled with either of them, generally recur to the remedies of old women, or imposing quacks, rather than to the systematical care of regular and well instructed physicians. During an excursion on the continent, we recollect meeting at Leipsic with a Scotch nobleman, who travelled in company with a chosen friend; his lordship was subject to the gout, and his friend to the white mucous piles; although they lodged in the house of a professor of physic and botany, when either of them had a fit of their particular complaint, they always consulted the professor's wife rather than himself.

The attention which has latterly been paid to morbid dissection, has been of such importance to physiology and anatomical pathology, that both the theory and the practice of physic have taken a more consistent, a more rational, and a less complicated form than formerly. The theory and practice of our predecessors alone cannot and should not satisfy us now, when the proper objects of medical attention are more accurately ascertained, and the human mind is liberated from investigations to which its natural powers are unequal. It is not upon our morality and temporal concerns alone, that this should have its influence, but also upon our corporal and physical welfare. Although we have reason, on the whole, to be highly pleased with this first volume of the Hungarian professor's work, we still hope to see something more decisive, more original and new, in the second volume, which we hope

soon to obtain. As an example of the style and language of this author, we cite the following paragraph:

‘Pathemata animi perinde haud infrequenter hæmorrhoides vel inducent vel exasperant, vel anomalas reddunt: in primis ira, terror, mærorque affidus; iste biliosum systema turbando, heparque obstruendo; ille humores a peripheria corporis, et e minimis vasis ad majora compellendo; ira denique sanguinem rarefaciendo, ac bilem commovendo, alterando; omnes autem simul spasmos abdominales producendo. P. C. Stockhausen notavit in viro 40 annorum iræ dedito, dum aliquando exarsit, mox postridie gravativum lævi hypochondrii dolorem nasci cum murmure circa umbilicum, unde noctu crebrius dejiciens ineunte die tertio hæmorrhoidalí se fluxu laborare observabat.’ P. 88.

Translation.

‘We frequently observe that great commotions of the mind occasion, exasperate, or abate the piles, particularly wrath, terror, and constant grief; constant grief occasions them by disturbing the biliary system, and producing obstruction of the liver; terror occasions them by driving the fluids from the surface of the body, and from the smaller into the larger vessels; and wrath, finally, by exciting the bile and rarefying the blood; all three combined, bring them on, by occasioning abdominal spasms. Dr. Stockhausen knew a man of 40 years, much given to wrath, who the next day after a fit of anger, felt an oppressive pain in his left side, with a murmuring noise about his navel, after which, having had a laxity of the bowels in the night, he was on the third day seized with the piles.’

We cannot forbear mentioning the following recital, which our author has taken from the works of the celebrated Dr. Storch, and which will serve to show the dangerous effects which are apt to follow the use of those drugs which are employed for the worst of purposes.

‘J. Storch curandam habuit mulierem juvenem cholericam in absentia viri ab alio ingravidatam, quæ cum ad excutiendum per catamenia fœtum largas balsami sulphuris doses et frigidum sabinæ in aqua infusum usurpasset, non modo menses (at illæso & justo dein tempore edito fœtu) inde naæta est, sed etiam hæmorrhoides tumentes æque, ac fluentes cum vehementi tenesmo ac dolore, alvo rara, dura & ad syncopen usque dolorifica, ventrisque meteorismo. Mensibus autem deinceps non reversis eo acrius hæmorrhoides affixere, quoad peperisset.’ P. 70.

Translation.

‘Dr. Storch of Vienna had once under his care a young married

married woman of very warm passions, who in the absence of her husband had been impregnated by a paramour, and had used the violent means of taking such large doses of balsam of sulphur and cold infusion of savin leaf, that in the course of a short time it not only brought on her menses (though without producing abortion), but occasioned the running piles accompanied with violent pain and irritation, together with such painful, hard, and unfrequent stools as to throw her into faintings and distension of the bowels. The regular course of her menses having totally desisted, the vehemence of the piles increased, till she was delivered.'

The late professor Delius, of Erlangen, had attended a stout young soldier, who inadvertently drank some broth which certain females had prepared for themselves, in order to bring on abortions. This terrible dose threw the poor man into such a cachexy and haemorrhoidal fluxes, that the great abilities of the professor had much to do in saving his life.

Essais sur la Peinture, par Diderot.

Essays on Painting, by Diderot. 8vo. Sewed. 5s. Paris. Fourth Year (1795). Imported by De Boffe.

THE name of Diderot will ever insure a favourable reception; and this work bears evident marks of his genius and strength of mind. It consists of two parts:—first, the Essays on Painting, which fill 117 pages; and secondly, Observations on the Exhibition of the Painters at Paris, in 1765, which extend through the remainder of 406 pages. Both present the free thoughts of a man of letters, and a philosopher, on a subject too much confined to the quackery of connoisseurs.

The contents of the Essays on Painting are—

- ‘Chap. 1. My odd Thoughts on Design.
- 2. My little Ideas concerning Colouring.
- 3. All that I have comprehended in the course of my Life, with regard to Chiaro-Obscuro.
- 4. All that all the World knows of Expression, and some Things that all the World does not know.
- 5. A Paragraph on Composition, in which I hope to speak of it.
- 6. My Word on Architecture.
- 7. A little Corollary from what goes before.’
- ‘The study of the skinless figure has without doubt its advantages;

vantages: but is it not to be feared that this figure may remain fixed in the imagination,—that the artist may become intoxicated with the vanity of appearing learned,—that his corrupted eye may not be able to stop at the superficies,—that, in spite of the skin and fat, he may be peeping at the muscle, its origin, and insertion,—that he may express too strongly,—that he may prove hard and dry,—and that I may find this cursed figure without skin even in paintings of women? Since I only want the outside, I should prefer seeing that well done, and dispensing with a perfidious knowledge which I must forget.

‘ But you say this figure is only studied to learn to observe nature: yet it is proved by experience, that, after this study, one is apt to see it otherwise than it is.

‘ None but you, my friend, shall read these papers; and I may of course write what I please. And those seven years, employed at the academy to draw from the model,—do you think them well employed, and do you wish to know my thoughts? They are, that it is there, and during those seven painful and cruel years, that a painter becomes a mannerist. All those academical positions, constrained, prepared, arranged,—all those actions coldly and awkwardly expressed by a poor devil,—and by the same poor devil, hired to come three times a week, to strip and become the jack-a-dandy of a professor,—in the name of sense what have they to do with the positions and actions of nature? What connection is there between the man who draws water from the well in your court, and him who, having no real weight to draw up, awkwardly imitates that action with his two arms elevated, and standing on a school-bench? What resemblance between him who pretends to die there, and him who expires in his bed, or who is killed in the street? That man who implores, who prays, who sleeps, who reflects, who swoons, at pleasure, what has he to do with the fatigued peasant, extended on the ground,—with the philosopher, who meditates by his fireside,—with the stifled man, who faints in a crowd? Nothing, my friend; nothing.’

‘ It has been said that the most beautiful colour in the universe was that amiable tinge, with which innocence, youth, health, modesty, and shame, adorn the cheeks of a girl; and the saying is not only elegant, affecting, and delicate, but true;—for it is the flesh which is difficult to express. It is that unctuous white, uniform without being pale or dead,—it is that mixture of red and blue which insensibly *transpires*,—it is the blood, the life, which are the despair of the colourist.

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He who has even acquired an idea of flesh has made a great progress:—the remainder of his art is nothing in comparison. A thousand painters have died without knowing flesh; and a thousand others will die in like ignorance.'

On the difficulties of the chiaro-oscuro, our author presents the following reflections—

‘Imagine, as in Cavalieri’s Geometry of Indivisibles, all the depth of the canvas divided in any way into an infinity of parts infinitely small. The difficulty is the just dispensation of the light and shades, both upon each of these parts, and upon each division, infinitely small, of the objects which occupy them; and the echoes, the reflections, of all the lights upon each other. When this effect is produced, (but when and where?) the eye is satisfied, it reposes; it advances, pierces, returns. All is connected, all is united. The art and artist are forgotten. It is no longer a canvas,—it is nature,—it is a portion of the universe before one.’

We have given this passage as literally as we can; but it is obscurely expressed.

‘My friend, shades have also their colours. Look attentively on the limits, and even the mass, of the shade of a white body, and you will discover an infinite number of black and white points interposed. The shade of a red body is tinged with red; it seems that the light, in striking on the scarlet, detaches and carries with it some particles. The shade of a body, with the flesh and blood of the skin, forms a faint yellowish tint. The shade of a blue body assumes a degree of blue; and the shadows and the bodies mutually reflect on each other. It is this infinite reflection of shades and of bodies, which produces that harmony on your desk, where labour and genius have thrown the pamphlet beside the book, the book beside the ink-horn, the ink-horn in the midst of fifty objects, different in nature, form, and colour. Who is it who observes,—who is it who knows,—who is it who executes,—who is it who blends all those effects together,—who is it who knows the necessary result? Its law is nevertheless very simple; and the first dyer to whom you carry a pattern of clouded stuff, throws the white into his kettle, and draws it out dyed as you wish.’

‘One sometimes forms one’s own physiognomy. The countenance, accustomed to assume the character of the ruling passion, preserves it. Sometimes one receives it from nature, and it must remain. It has pleased her to make us good, and give us bad faces; or to make us wicked, and give us the features of goodness.

‘I have

‘ I have seen at the bottom of the Fauxbourg St. Marceau, where I lived a long time, children of the most charming faces. At the age of twelve or thirteen, those eyes full of sweetness became intrepid and ardent; that agreeable little mouth was strangely altered; that neck so round was swelled with muscles; those cheeks, broad and even, were sprinkled with hard elevations. They had assumed the physiognomy of the fish-market. By means of irritating each other, calling names, fighting, crying, tearing each other’s hair for a farthing, they had contracted for all their lives an air of sordid self-interest, of impudence, of anger.’

‘ Stop, my friend: perhaps what follows may lend verisimilitude to ideas, which have hitherto only amused you as an ingenuous dream, as an ingenious system. If our religion were not a melancholy and flat mass of metaphysics, if our painters and statuaries were comparable to those of antiquity (I mean the best, for of them also some must have been bad, just as Italy produces the best and the worst music), if our priests were not stupid bigots, &c.’

But we must stop; for the passage would offend all modest and serious readers.

On the subject of composition we shall extract with more pleasure—

‘ Does the artist wish to know if there remains nothing equivocal, and undecided, on his canvas? Let him call in two men of skill, who may explain to him separately, and in detail, all the composition. I hardly know any modern composition which would stand this trial; out of five or six figures, hardly two or three would escape the sponge. It is not enough that you have wished that this one should do such a thing, and that one such another; your idea must have been just, and consequential; and you must have expressed it so clearly, that no mistake can arise to me, nor others, to the present age nor to posterity.’

‘ It appears to me that there are as many kinds of painting as of poetry; but this is a superfluous division. Portrait-painting, and the sculpture of busts, must be honoured by a free country, where it is proper to attach without ceasing the attention of the citizens to the defenders of their laws and liberty. In a despotic country the case is different: there is only God and the king.’

The Essays on Painting, full of original genius and vigour, are thus closed—

‘ Reason sometimes rectifies the rapid judgment of sensibility;

lity; it appeals from it. Hence so many productions, almost as soon forgotten as applauded,—so many others either unperceived or disdained, which receive from time, from the progress of knowledge and of the art, from an attention more composed, the tribute which they deserved.

‘ Hence the uncertainty of success in every work of genius. It stands alone. It is only to be appreciated by referring it immediately to nature. And who can ascend so far? Another man of genius.’

The chief painters whose works are reviewed are, Carl Vanloo,—Chardin,—Le Prince,—Baudouin,—Greuze,—Vernet,—Drouais,—Lepicié,—Fragonard,—with Falconet and other sculptors; and the engravers Cochin,—Le Bas,—Wille, &c.

‘ Carl Vanloo designed easily, rapidly, and grandly. He painted broad, his colouring is vigorous and modest: much of the practical, little of the ideal. He was difficult in pleasing himself; and the pieces which he destroyed were often the best. He could neither read nor write. He was born a painter, as one is born an apostle. He did not disdain the advice of his disciples, whose sincerity he sometimes rewarded with a slap in the face, or by a swinging blow: but a moment after, the warmth of his temper, and the fault of his work, were repaired.’

Chardin is highly applauded for his productions in still life—

‘ This man is the chief colourist in the exhibition, and perhaps one of the first colourists in the history of painting. I shall never pardon that coxcomb Webb, for writing a treatise on the art without citing one Frenchman. Nor shall I pardon Hogarth, for saying that the French school had not even a middling colourist. You have lyed, master Hogarth! It is dulness, or ignorance, on your side. I know well that your nation has a trick of disdaining an impartial author who has dared to praise us; but must you meanly pay court to your countrymen at the expense of truth? Paint, paint better, if you can. Learn to draw, and do not write. The English and we have different manners. Ours is to overvalue the English productions; theirs is to undervalue ours. Hogarth was alive two years ago; he had been in France; and Chardin has been a great colourist for thirty years.’

The article on the paintings of Greuze is thus introduced—

‘ I am perhaps a little prolix: but if you knew how much I amuse myself in wearying you! You will tell me that this is the trick of all tiresome people; they fatigue others without perceiving it themselves. However this may be, behold nevertheless

Vertheleſs more than one hundred and ten pictures described, and thirty-one painters judged.

‘Behold your painter, and mine ; the first among us who attempted to give *manners* to the art, and to enchain events, from which it would be easy to delineate a novel. Our painter is indeed a little vain ; but it is the vanity of a child, the intoxication of talents. Take away from him that *naïveté* which leads him to say of his own work, “Look here ! This is fine !” You injure his vein, you extinguish his fire, you eclipse his genius. I am afraid that when he shall become modest, he shall have reason to be so. Our qualities, at least some of them, border on our faults. Most modest women have *cross* moments. Great artists have a little crack in the skull. Almost all women of gallantry are generous : the devout, and even the good, are no foes to scandal. It is difficult for a master, who feels his worth, not to be a little despotic. And whose faults shall we pardon, if not those of great men ?’

Speaking of paintings in churches, M. Diderot thus proceeds—

‘Suppress all sensible symbols, and the rest will soon be reduced to a metaphysical jargon, which will assume as many forms, and strange distortions, as there are heads filled with, it. Suppose for an instant that all mankind had become blind, and I wager that, before ten years had expired, they would dispute, and exterminate, for the form, effect, and colour, of the most familiar objects in nature. So in religion, suppress all representations and images, and they will soon contend with each other, and cut each other’s throats, on account of the most simple articles of their faith. Those absurd rigorists in religion are strangers to the effect of external ceremonies on the people. They have never seen our adoration of the cross, our Good-Friday, the enthusiasm of the multitude at the procession of the *Fête-Dieu*,—an enthusiasm which sometimes seizes myself. I have never beheld that long train of priests in sacerdotal habits ; those young acolytes in white, girt with blue fashions, and sprinkling flowers before the holy sacrament ; that crowd which precedes and follows them in religious silence, so many prostrating themselves on the ground ; I have never heard that grave and pathetic chant, sounded by the priests, and affectionately answered by infinite voices of men, women, girls, and children, without feeling my very bowels thrill, and without tears bursting from my eyes.’

A painting of Fragonard,—the high priest Corefus sacrificing himself to save Callirhoe,—is mentioned with great applause ; and a dialogue follows on the subject, between Diderot and Grimm his friend,

In

In proceeding to the sculptures, Diderot discusses several important topics—

The third :—‘ Why the ancients always used the drapery of wet linen ?

‘ It was because, whatever labour is employed to represent a *stuff* in marble, one never succeeds but imperfectly ; that a thick and coarse stuff conceals the naked graces ; that sculpture is more desirous of expression than painting, and that, whatever may be the truth of its folds, it will preserve a kind of heaviness, which, united to the nature of stone, would give the whole an appearance of rock.’

The fifth is,—‘ What would be the effect of the most beautiful and faithful colouring on a statue ?

‘ Bad, I think. In the first place there would be, all around the statue, only one just point of view for the colouring : in the second place there is nothing so unpleasant as the contrast of the true, placed by the side of the false ; and never will the truth of colouring correspond with the truth of the object itself. The object here is the statue, alone, solid, ready to move.... Take out the eye of a statue, and fill it with one of enamel or coloured stone, and you will not be able to bear its aspect : of this the ancients were not ignorant. We even perceive, by most of their busts, that they preferred leaving the eye uniform and solid, to tracing the iris,’ &c.

In a note, Diderot observes, that unity of imitation is as necessary as unity of action. An object in relief must not be coloured ; one coloured must not have a real relief. A new and just remark. In page 380 he introduces this anecdote—

‘ The publishers of the Encyclopædia compensated the domestic of the Chevalier de Jaucourt with a decent sum, for errands during twelve or fifteen years, relative to that work. This servant, of his own accord, and without his master’s knowledge, recollects that mine had had nothing, and had laboured more than he ; he comes, without even knowing him, to offer half the reward.’

The French exhibition admitted engravings, which ours rejects ; and Diderot’s remarks on this art are not uninteresting—

‘ There is a method of easily acquiring some skill in engravings. It is to compose a port-folio of select prints ; and not many will be wanting. The sole portrait of the marshal Harcourt, styled *the cadet with the pearl*, will teach you how feathers, flesh, hair, leather, silk, embroidery, linen, cloth, metal, and wood, ought to be treated. This *morceau* is by Maffon, and is of a bold *burin*. Add to it the pilgrims of Emmaüs,

Emmaüs, called *La Nappe*. Collect some capital pieces of Edelink, of Vischer, of Gerard Audran, &c. above all omit not Truth supported by Time, the work of the latter. For small subjects, take some prints by Callot and De la Bella; this last is rich and warm.'

Diderot then proceeds to the invention, progress, and various kinds of engraving. The engraver in *taille-douce* as the French affectedly style a copper-plate, is, says he, a translator who renders a poem from one language into another. But when he remarks that the ancients had no materials to stamp copper-plates on, and that the invention of paper of necessity preceded that of engraving, he strangely forgets that copper plates may be impressed on silk or vellum, in a superior manner to the effect of paper.

In page 396 he observes that the English excel in mezzotinto, a style not used at Paris in 1766. Engraving in chalk he absurdly mentions as a modern French invention, while it is of remote antiquity. We are surprised, by the way, that Mr. Gilpin, in his *Essay on Prints*, has omitted the chalk manner, now so universally used in portrait, as it expresses the flesh and minute features better than engraving in stroke.

‘Count Caylus ordered in his will that an Etruscan urn should be the sole ornament of his tomb. The manufacturer one day meeting a philosopher in the street, said, “ You must give us an inscription for the urn of count Caylus.” “ Well, (the philosopher answered) inscribe on it this couplet :

Ci git un antiquaire, acariâtre et brusque.

Ah! qu'il est bien logé dans cette cruche Etrusque !”

Upon the whole, this is a spirited and ingenious work, and, amid some ignorant and superficial things, presents many ideas that are new and important.

Reponse aux Mémoires du General Dumouriez. Deux Parties.

8vo. 5s. De Boffe. 1795.

An Answer to General Dumouriez' Memoirs, &c.

THE editor of this work informs us that it was composed and printed a long time ago, but has not hitherto been published in England. It had scarcely been printed abroad, when the town where the edition was deposited was taken by the French, and the author has heard no tidings of his books. He was induced to publish it in its present form, partly at the instance of some friends, and partly by the publication of Dumouriez' voluminous memoirs. Such is the only account we have of the origin of this production, or of its author. Now, although

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Oo a name

a name does not always carry conviction, yet it is, at least with respect to character, a kind of letter of reference; and we could have wished that he who came forward to give the lie to Dumouriez in all the most material parts of his narrative, had furnished us with some of those common prepossessions, without which, broad assertion must be allowed but little weight. As the matter stands, however, the following is the substance of the attack.

When the states general met, Dumouriez was *lieutenant de roi* at Cherbourg, where his only employment was that of a spy, for he never had any diplomatic rank, as he pretends. He adopted aristocratic prejudices very early, but in time learned to side with the party which acquired the greatest power. He had often said to his particular friends, that the rabble of Paris only could effect a revolution; and he became accordingly one of the hottest and most zealous of the Jacobin club, all of whose crimes he partook of. Of this we shall be convinced if we reflect upon the attachment which subsisted between them, till the society found Dumouriez to be more wicked and ambitious than itself,—on the submissiveness with which he behaved towards them, till he had gained their confidence,—and on the splendid reward they bestowed on him:—the first minister they had it in their power to make was Dumouriez, with the surname of the *Jacobin minister*. In relating this part of Dumouriez' history, he speaks vaguely: in fact, he had a difficult task to perform: but could he have avowed that he held this distinguished situation of the jacobins, whose barbarous and disorganising principles (if he may be believed) he always held in abhorrence? Ought he to have become the creature of a society which never bestowed the smallest department of government unless to those who came to say, ‘ We detest kings, and have committed such a crime; behold our right! we swear and promise in the sincerity of our hearts to become regicide parricides,—to turn into ridicule religion, by propagating impiety,—and in a word to assist every scheme which your bloody phrenzy may contrive to prolong your power?’ Could he say that his birth marked him out for this office? He has not concealed that his birth was common; did it entitle him to military dignities? He held only subaltern situations till the moment that Louis XVI. on his visit to Cherbourg, made him *mareschal de camp*. The blackest ingratitude was wanting to complete his crimes; as the reward of that bounty, he conducted his sovereign to the scaffold!

This accusation is strengthened by the following circumstances. When Dumouriez commanded the twelfth division of the French army, he visited the different garrisons of his division to provoke insurrections, and insinuate among the soldiers

soldiers that while they kept their old officers, they were unworthy to be admitted into the clubs. One day, among others, he sent for the officers of the fifty-first regiment, and ordered them to make their appearance the same evening at the assembly of the Jacobins. The commander of that corps observed to him, that such assemblies were contrary to the fidelity which the military owed to the king, and to good discipline; and he refused to comply with orders which he did not think the general could issue. Dumouriez replied, "Sir, the king is a traitor. Your attachment to him will render you suspected by the nation. What is it to you that we have Louis XVI. for king, more than any other? The nation has judged him culpable; you ought to think with the nation. It is to him whom the nation shall appoint king, that you ought to be obedient; in the mean time forget a traitor, and follow the example which I give you." The commander of the corps, and his officers, had nevertheless the firmness to condemn Dumouriez' treasonable behaviour, who dismissed them with these words, "To night I shall give an account of your conduct to the Jacobins. Your soldiers will appear there in spite of you. Depend tomorrow on not having one of your soldiers to obey you." Behold the man who meant well, and who loved his king!

When Louis XVI. was stopped at Varennes, Dumouriez was at Nantz. He called an extraordinary meeting of the Jacobins, to declare the king stripped of his authority. It was in the midst of this regicide sitting that he pulled off his cross of St. Louis, and trampling it under foot, said that it shocked him to bear a mark of honour given him by a traitor. The assembly applauded his infamy, and wished to make this same cross of St. Louis a mark of triumph. A deputation brought it to him the next day, appended to a *tricolor* ribbon. Dumouriez received it with transport, kissed the national ribbon, and for a long time carried his cross suspended to that emblem of rebellion.

It became a part of the Jacobin scheme to involve the nation in some extensive mischief which could be turned against Louis XVI. the chief object of their aversion; and nothing seemed so likely to answer this purpose as a war. France at this time was almost without the means of defence: her army was without discipline and without officers, and the first misfortune might easily be imputed to the king, as having betrayed the interest of France. Dumouriez was the instigator of the war; yet his proposition was rejected in the council. What he himself relates on this subject deserves the most sovereign contempt. It is generally acknowledged that the virtuous and wise Louis XVI. who saw the impossibility, at that time, of making head

against the powerful enemy who was in a condition to employ the most formidable force against France, gave in writing a declaration, that, if they persisted in going to war, it was against his opinion; and all the other ministers were on his side: but this had no weight; a war promised well for the barbarous projects of the Jacobins, and it was declared a short time after. Our author concludes this part of his work, by adding that he cannot deign to notice the pitiful reasons which Dumouriez offers in his own justification; they are not even specious; the anecdote of the *bonnet rouge* is as contemptible as it is laughable.

He next proceeds to examine the operations of the first campaign, at which it appears he was present; and he contradicts Dumouriez's narrative in various instances. But as, without a comparative review, this part of the work would not appear to much advantage in an extract, we shall content ourselves with referring to it in the original, where the reader will find a very high panegyric on the virtues of the emigrants, and on the minister of Great Britain, 'who has proved to the universe that where nature bestows great talents and superior faculties, *on peut se passer de l'expérience!*' For our own parts, we have no conception of any talents so great as to enable any man to act independent of all the wisdom to be learned from experience. — From our author's account of Dumouriez's conduct after the retreat from Champagne, and his last residence in Paris, we can only gather that his intentions to save the king were fallacious, and that his connections with the Jacobins rendered it impossible.

The panegyric given of Louis is certainly at variance with even the most candid account given by the opposite party: and as far as we have been enabled to ascertain the truth upon a subject which, though relating to an individual, is certainly important, we cannot help thinking it extravagant and improbable in many respects, although by no means unjust in others. We cannot rave about his 'sublime soul,' nor think him 'sent into the world to be the model of kings,' or that he possessed 'the attributes of perfection.' In this chapter, indeed, the author is so absorbed in his admiration of Louis, that he seems to forget every other consideration. His death is represented as an event not to be paralleled in the history of the most barbarous nations (not the English, in 1648?) and he regrets that there was no other way of punishing the corrupted French than by the ignominious and unjust death of the best and most virtuous of kings. He even abuses Dumouriez for presuming to speak well of Louis—'Tu l'as senti, vil intrigant.' From this mixture of admiration and contempt, we select the following anecdote, which the author avers from good authority; and we have

have no reason to doubt it, because it accords with many accounts of Louis' natural disposition.

‘ When the assembling of the states general was first proposed, the king said to Mr. de Ch——, “ You see me unhappy, Ch——. It is because things do not go on agreeable to my views. Yet I hope to accomplish the happiness of my people : I can be happy only by that means. My council represent the holding of the states general as dangerous : what can a good father have to fear in the bosom of his family ? If they can provide for the welfare of France, I am determined on their being called. Perhaps they may lessen my power ; but the love, the gratitude, the felicity of my people will compensate me a thousand fold.”

He is of opinion, that if Louis could have kept M. de Calonne in countenance, the revolution might have been avoided : but Calonne was unpopular. The king knew that, and complied with the popular opinion in dismissing him from the department of finance. He sought a Sully ; and the public voice gave him Necker, who is here represented in terms not the most favourable. The chief fault seems to be, that he had popular talents, or those qualifications, which, fixing popularity on a minister, sometimes takes it from the king. He asserts, that, after being dismissed by the king, all good principles left him, and he became less delicate in the means to gratify his ambition. This picture of Louis' character concludes with an address to his departed spirit, in which the author fancies he sees him soliciting mercy for his enemies. ‘ But the decree is past ; that criminal city (Paris), so famous for its vices and its outrages, cannot escape its deserved fate. In vain do you solicit its pardon ; Babylon perished, and was less guilty than her.’

From this eulogium on the king, our author passes to review Dumouriez' transactions in the Netherlands. Here, although he is compelled to acknowledge the success of the hero of Gemappe, he struggles hard to take from him as much reputation as circumstances will permit ; and he concludes with what he calls political and moral reflections on the situation of Europe. In these we perceive not the reflections either of a thinking or a prudent man, but the enthusiasm of French monarchical principles in all their wildness. The author, indeed, is so beset with prejudices, that it is impossible to pay him any greater compliment than that he has pronounced a lively and sentimental *éloge* upon the departed glory of the French court. As an answer to Dumouriez, the merit of the pamphlet can be judged of only by a careful comparison. It appears to us, that Dumouriez writes with an eager desire to be believed.—This author, in many respects, seems to require

assent without examination. His language is very abusive, abounding in epithets of the greatest contempt,—a mode which can never give a favourable opinion of his understanding, and renders any cause suspicious. Nor does it convey any information to his readers, to be told, as they are very frequently in this work, that he despises what Dumouriez asserts on such a subject:—his business was, not to despise, but to refute. Upon the whole, we cannot but think that Dumouriez is deserving of considerable credit, and that he has himself afforded to an attentive reader the best means of comprehending his character: and it is much to the credit of his candour, that, after all the pains he has taken to display it to the greatest advantage, no man can say it is a favourable one.

Condorcet's Outlines of an Historical View of the Progress of the Human Mind.

(Concluded from Vol. XV. p. 545.)

IN the second and third sections, the want of a reference to divine revelation renders nugatory and baseless the whole fabric of M. Condorcet. What we have in the records of history, he endeavours to supply by conjecture; and we must say that these sections are exceedingly loose, trite, and inconsistent.

In his Fourth Epoch, after some trite and not well founded remarks on the origin of the Greek republics, we find a few observations on the early philosophy of Greece, which are more consistent with truth—

‘ In the mean time their learned men, their sages, as they were called, but who soon took the more modest appellation of philosophers, or friends of science and wisdom, wandered in the immensity of the too vast and comprehensive plan which they had embraced. They were desirous of penetrating both the nature of man, and that of the gods; the origin of the world, as well as of the human race. They endeavoured to reduce all nature to one principle only, and the phenomena of the universe to one law. They attempted to include, in a single rule of conduct, all the duties of morality, and the secret of true happiness.

‘ Thus, instead of discovering truths, they forged systems; they neglected the observation of facts, to pursue the chimeras of their imagination; and being no longer able to support their opinions with proofs, they sought to defend them by subtleties.

‘ Geometry and astronomy, however, were cultivated with success by these men. Greece owed to them the first elements

of these sciences, and even some new truths, or at least the knowledge of such as they had brought with them from the East, not as established creeds, but as theories, of which they understood the principles and proofs.

‘ We even perceive, in the midst of the darkness of those systems, two happy ideas beam forth, which will again make their appearance in more enlightened ages.

‘ Democritus considered all the phenomena of the universe as the result of the combinations and motion of simple bodies, of a fixed and unalterable form, having received an original impulse, and thence derived a quantity of action that undergoes modifications in the individual atoms, but that in the entire mass continues always the same.

‘ Pythagoras was of opinion that the universe was governed by a harmony, the principles of which were to be unfolded by the properties of numbers ; that is, that the whole phenomena of nature depended upon general laws capable of being ascertained by calculation.

‘ In these two doctrines we readily perceive the bold systems of Descartes, and the philosophy of Newton.

‘ Pythagoras either discovered by his own meditation, or learned from the priests of Egypt or of Italy, the actual disposition of the heavenly bodies, and the true system of the world. This he communicated to the Greeks. But the system was too much at variance with the testimony of the senses, too opposite to the vulgar opinions, for the feeble proofs by which it could then be supported to gain much hold upon the mind. Accordingly it was confined to the Pythagorean school, and afterwards forgotten with that school, again to appear at the close of the sixteenth century, strengthened with more certain proofs, by which it now triumphed not only over the repugnance of the senses, but over the prejudices of superstition, still more powerful and dangerous.

‘ The Pythagorean school was chiefly prevalent in Upper Greece, where it formed legislators, and intrepid defenders of the rights of mankind. It fell under the power of the tyrants, one of whom burnt the Pythagoreans in their own school. This was sufficient, no doubt, to induce them not to abjure philosophy, not to abandon the cause of the people, but to bear no longer a name become so dangerous, or observe forms that would serve only to wake the lion rage of the enemies of liberty and reason.’ P. 71.

It is somewhat extraordinary that our author’s prejudices would not permit him to see, from the wanderings of these exalted minds, the necessity which mere human reason has of some assistance from a superior power,—of some rule or criterion of morals, established on a better basis than the fallible intellect

telleet of man. Again our author states, that Pythagoras 'learned from the priests of Egypt or Italy the actual disposition of the heavenly bodies, and the true system of the world.' We must ask, how came these priests to be so much wiser than the rest of mankind? He might perhaps have found the true reason in the well-established fact, that all false religions are only corruptions of the true one; and there is the fairest reason to conclude, from the researches of Mr. Bryant, sir W. Jones, Mr. Maurice, and others, that the early priests of all nations collected the great mass of their knowledge from traditions which were handed down from the patriarchal ages, and derived their origin from divine revelation.

In the succeeding section we find, among other subjects, a pretended history of the origin and progress of the Christian religion, which however serves only to evince our author's entire ignorance of the subject. To this cause he absurdly attributes the decline of learning, and forgets that (not to speak of St. Paul) Lactantius, Chrysostom, Gregory Nazianzen, Eusebius, and many others of the most eminent of the fathers, were deeply versed in all the learning of their times, and cultivated even the arts of rhetoric, and a taste for what is called the belles-lettres, with indefatigable zeal. He forgets that there is nothing in christianity nor in the bible, hostile to real science; that, on the contrary, there are the most powerful recommendations of it; and that, among the Jews themselves, the two most respected characters were Moses and Solomon, men versed in every branch of science, and confessedly masters of all the learning of their respective times. Every school-boy in fact could tell him, that it was not owing to the conversion of the Romans to christianity, but to the influx of the barbarous nations, that literature and science were for some ages involved in a dark cloud. These savage conquerors neither esteemed nor encouraged literature; they destroyed its monuments, and exterminated its professors; and despotism perpetuated, what war and conquest had unfortunately begun, —the reign of ignorance. In the midst of this prejudice, M. Condorcet does one act of justice to the Christians, in attributing to them the overthrow of domestic slavery, which, he confesses, 'proved the generative principle of a revolution in the destinies of mankind.'

It is a point on which all friends of liberty are agreed, that a nation can never be enslaved, but by the medium of a *standing* military force. On this subject our author's observations are pertinent and useful—

'These barbarian nations had all nearly the same form of government, consisting of a common chief, called king, who, with a council, pronounced judgments, and gave decisions,

that it would have been dangerous to delay; of an assembly of private chiefs, consulted upon all resolutions of a certain importance; and, lastly, of an assembly of the people, in which measures interesting to the general community were deliberated. The principal difference was the greater or less degree of authority affixed to these three powers, which were not distinguished by the nature of their functions, but by the rank of affairs confided to them; and, above all, by the value of that rank in the minds of the majority of the citizens.

‘ Among the agricultural tribes of these barbarians, and particularly those who had already formed an establishment on a foreign territory, these constitutions had assumed a more regular and more solid form, than among pastoral tribes. The individuals of such tribes also were dispersed over the soil, and did not live, like the others, in encampments more or less numerous. The king therefore had not always an army assembled about his person; and despotism could not so immediately follow upon conquest, as in the revolutions of Asia.’

‘ The victorious nation was thus not enslaved. At the same time, these conquerors kept the towns, but without inhabiting them. As they were not held in awe by an armed force, no permanent force of that kind existing, they acquired a sort of power; and this power was a point of support for the liberty of the conquered nation.’ P. 141.

From this to the 9th Epoch, we find little but trite observations and well-known facts. The following short account of the philosophy of Leibnitz, and the system of optimism, will possibly however be acceptable to some readers—

‘ In Germany, however, a man of a vast and profound genius laid the foundations of a new theory. His bold and ardent mind disdained to rest on the suppositions of a modest philosophy, which left in doubt those great questions of spiritual existence, the immortality of the soul, the free will of man and of God, and the existence of vice and misery in a world framed by a being whose infinite wisdom and goodness might be supposed to banish them from his creation. Leibnitz cut the knot which a timid system had in vain attempted to unloose. He supposed the universe to be composed of atoms, which were simple, eternal, and equal in their nature. He contended that the relative situation of each of these atoms, with respect to every other, occasioned the qualities distinguishing it from all others; the human soul, and the minutest particle of a mass of stone, being each of them equally one of these atoms, differing only in consequence of the respective places they occupy in the order of the universe.

‘ He maintained that, of all the possible combinations which could be formed of these atoms, an infinitely wise being had preferred,

preferred, and could not but prefer, the most perfect ; and that if, in that which exists, we are afflicted with the presence of vice and misery, still there is no other possible combination that would not be productive of greater evils.

‘ Such was the nature of this theory, which, supported by the countrymen of Leibnitz, retarded in that part of the world the progress of philosophy. Meanwhile there started up in England an entire sect, who embraced with zeal, and defended with eloquence, the scheme of optimism : but, less acute and profound than Leibnitz, who founded his system upon the supposition of its being impossible, from his very nature, that an all-wise being should plan any other universe than that which was best, they endeavoured to discover in the terraqueous part of the world the proofs of this perfection, and losing thereby the advantages which attach to this system, considered generally and in the abstract, they frequently fell into absurd and ridiculous reasonings.’ P. 243.

We could wish that our author had been more full in his remarks on a class of writers (the economists) with whom our countrymen are but little acquainted, and from whom some English writers have stolen much without understanding the whole of the system, on which they committed partial depredations.

‘ This admirable system, so simple in its principles, which considers an unrestricted freedom as the surest encouragement to commerce and industry, which would free the people from the destructive pestilence, the humiliating yoke of those taxes apportioned with so great inequality, levied with so improvident an expence, and often attended with circumstances of such atrocious barbarity, by substituting in their room a mode of contribution at once equal and just, and of which the burthen would scarcely be felt; this theory, which connects the power and wealth of a state with the happiness of individuals, and a respect for their rights, which unites by the bond of a common felicity the different classes into which societies naturally divide themselves; this benevolent idea of a fraternity of the whole human race, of which no national interest shall ever more intervene to disturb the harmony; these principles, so attractive from the generous spirit that pervades them, as well as from their simplicity and comprehension, were propagated with enthusiasm by the French economists.

‘ The success of these writers was less rapid and less general than that of the philosophers; they had to combat prejudices more refined, errors more subtle. Frequently they were obliged to enlighten before they could undeceive, and to instruct good sense before they could venture to appeal to it as their judge.

‘ If, however, to the whole of their doctrine they gained but a small

a small number of converts ; if the general nature and inflexibility of their principles were discouraging to the minds of many ; if they injured their cause by affecting an obscure and dogmatical style, by too much postponing the interests of political freedom to the freedom of commerce, and by insisting too magisterially upon certain branches of their system, which they had not sufficiently investigated ; they nevertheless succeeded in rendering odious and contemptible that dastardly, that base and corrupt policy, which places the prosperity of a nation in the subjection and impoverishment of its neighbours, in the narrow views of a code of prohibitions, and in the petty calculations of a tyrannical revenue.' P. 251.

In the following comparison between the American and French revolutions, there is some truth. But the author has omitted one circumstance which operated more than any other to give a different character to the two revolutions ; and that is, that the French were rash, hasty, and violent in the alteration of their government ; they pulled down the whole edifice, before they began to build up any part, and thought it necessary to reduce the nation to anarchy, before they could reform the constitution. The Americans on the contrary pursued their object by wise and temperate steps. They reformed rather than innovated,—and, instead of looking for the visionary *perfectibility* of M. Condorcet, made the most of their present advantages.

' It (the French revolution) was more complete, more entire than that of America, and of consequence was attended with greater convulsions in the interior of the nation, because the Americans, satisfied with the code of civil and criminal legislation which they had derived from England, having no corrupt system of finance to reform, no feudal tyrannies, no hereditary distinctions, no privileges of rich and powerful corporations, no system of religious intolerance to destroy, had only to direct their attention to the establishment of new powers to be substituted in the place of those hitherto exercised over them by the British government. In these innovations there was nothing that extended to the mass of the people, nothing that altered the subsisting relations formed between individuals : whereas the French revolution, for reasons exactly the reverse, had to embrace the whole economy of society, to change every social relation, to penetrate to the smallest link of the political chain, even to those individuals, who, living in peace upon their property, or by their industry, were equally unconnected with public commotions, whether by their opinions and their occupations, or by the interests of fortune, of ambition, or of glory.

' The Americans, as they appeared only to combat against
the

the tyrannical prejudices of the mother country, had for allies the rival powers of England; while other nations, jealous of the wealth, and disgusted at the pride of that country, aided, by their secret aspirations, the triumph of justice: thus all Europe leagued, as it were, against the oppressor. The French, on the contrary, attacked at once the despotism of kings, the political inequality of constitutions partially free, the pride and prerogatives of nobility, the domination, intolerance, and rapacity of priests, and the enormity of feudal claims, still respected in almost every nation in Europe; and accordingly the powers we have mentioned, united in favour of tyranny; and there appeared on the side of the Gallic revolution the voice only of some enlightened sages, and the timid wishes of certain oppressed nations: succours, meanwhile, of which all the artifices of calumny have been employed to deprive it.' p. 266.

The concluding chapter is a splendid vision, relative to the wonderful amelioration which is to take place in the state of man, by—the multiplication of printing presses!!! We are sorry we cannot discover any marks of this rapid progress towards moral perfection, either in our own country or any other. We have certainly not seen them in the late political transactions in France. We have our doubts even, whether the multiplication of books itself is attended with those great advantages which the modern optimists seem to suppose. If truth is propagated by the art of printing, error and vice are also propagated by it. The multiplicity of books, and the rapid succession of authors and systems, is the reason that scarcely any one makes a permanent impression. They float rapidly over the tide of fashion one after another; they are soon lost sight of and forgotten. The truth is, man is a being endowed with some great and some good qualities, but with a great alloy of infirmity and passion. His time is too short in this state of trial, and his temptations too strong, to admit of his arriving at perfection here; and the best and only hopes of ever attaining to it, are those which Christianity holds forth to us.

We find in this part of the work but few sentiments in which we can at all concur with our author. That 'fortunes naturally tend to equality,' is a proposition that appears as little probable to us, as any other. We however extract the following passage, because it contains the embryo of a project which we think might in some form be reduced to practice, and might in the end contribute to amend and improve the situation of the labouring classes of society—

'It is easy to prove that fortunes naturally tend to equality, and that their extreme disproportion either could not exist, or would quickly cease, if positive law had not introduced factious

tious means of amassing and perpetuating them ; if an entire freedom of commerce and industry were brought forward to supersede the advantages which prohibitory laws and fiscal rights necessarily give to the rich over the poor ; if duties upon every sort of transfer and convention, if prohibitions to certain kinds, and the tedious and expensive formalities prescribed to other kinds ; if the uncertainty and expence attending their execution had not palsied the efforts of the poor, and swallowed up their little accumulations ; if political institutions had not laid certain prolific sources of opulence open to a few, and shut them against the many ; if avarice, and the other prejudices incident to an advanced age, did not preside over marriages ; in fine, if the simplicity of our manners and the wisdom of our institutions were calculated to prevent riches from operating as the means of gratifying vanity or ambition, at the same time that an ill-judged austerity, by forbidding us to render them a means of costly pleasures, should not force us to preserve the wealth that had once been accumulated.

Let us compare, in the enlightened nations of Europe, the actual population with the extent of territory : let us observe, amidst the spectacle of their culture and their industry, the way in which labour and the means of subsistence are distributed, and we shall see that it will be impossible to maintain these means in the same extent, and of consequence to maintain the same mass of population, if any considerable number of individuals cease to have, as now, nothing but their industry, and the pittance necessary to set it at work, or to render its profit equal to the supplying their own wants and those of their family. But neither this industry, nor the scanty reserve we have mentioned, can be perpetuated, except so long as the life and health of each head of a family is perpetuated. Their little fortune therefore is at best an annuity, but in reality with features of precariousness that an annuity wants ; and from hence results a most important difference between this class of society and the class of men whose resources consist either of a landed income, or the interest of a capital, which depends little upon personal industry, and is therefore not subject to similar risks.

There exists then a necessary cause of inequality, of dependence, and even of penury, which menaces without ceasing the most numerous and active class of our societies.

This inequality, however, may be in great measure destroyed, by setting chance against chance, in securing to him who attains old age a support, arising from his savings, but augmented by those of other persons, who, making a similar addition to a common stock, may happen to die before they shall have occasion to recur to it ; in procuring, by a like regulation,

gulation, an equal resource for women who may lose their husbands, or children who may lose their father; lastly, in preparing for those youths, who arrive at an age to be capable of working for themselves, and of giving birth to a new family, the benefit of a capital sufficient to employ their industry, and increased at the expence of those whom premature death may cut off before they arrive at that period. To the application of mathematics to the probabilities of life and the interest of money, are we indebted for the hint of these means, already employed with some degree of success, though they have not been carried to such extent, or employed in such variety of forms, as would render them truly beneficial, not merely to a few families, but to the whole mass of society, which would thereby be relieved from that periodical ruin observable in a number of families, the overflowing source of corruption and depravity.

‘These establishments, which may be formed in the name of the social power, and become one of its greatest benefits, might also be the result of individual associations, which may be instituted without danger, when the principles by which the establishments ought to be organised, shall have become more popular, and the errors, by which a great number of such associations have been destroyed, shall cease to be an object of apprehension.

‘We may enumerate other means of securing the equality in question, either by preventing credit from continuing to be a privilege exclusively attached to large fortunes, without at the same time placing it upon a less solid foundation; or by rendering the progress of industry and the activity of commerce more independent of the existence of great capitalists: and for these resources also we shall be indebted to the science of calculation.’ P. 329.

It has been a favourite idea with the visionary philosophers both of France and England, that a time shall arrive, when man is to be no longer subject to disease and death. Thus is the hope of immortality so interwoven into the constitution of man, that even those who discard this hope in a future state, still are desirous of flattering themselves with it in the present—

‘This law extends itself to the human race; and it cannot be doubted that the progress of the sanative art, that the use of more wholesome food and more comfortable habitations, that a mode of life which shall develope the physical powers by exercise, without at the same time impairing them by excess; in fine, that the destruction of the two most active causes of deterioration, penury and wretchedness on the one hand, and enormous wealth on the other, must necessarily tend to prolong

long the common duration of man's existence, and secure him a more constant health and a more robust constitution. It is manifest that the improvement of the practice of medicine, become more efficacious in consequence of the progress of reason and the social order, must in the end put a period to transmissible or contagious disorders, as well as to those general maladies resulting from climate, aliments, and the nature of certain occupations. Nor would it be difficult to prove that this hope might be extended to almost every other malady, of which it is probable we shall hereafter discover the most remote causes. Would it even be absurd to suppose this quality of melioration in the human species as susceptible of an indefinite advancement; to suppose that a period must one day arrive when death will be nothing more than the effect either of extraordinary accidents, or of the slow and gradual decay of the vital powers; and that the duration of the middle space, of the interval between the birth of man and this decay, will itself have no assignable limit?" p. 367.

Our medical readers will smile at a prediction, which nothing but an entire ignorance of the state of medical knowledge, and an ignorance of every principle of physiology, could induce any reasonable being to indulge in for a moment. But it is the misfortune of the present age, that men are fondest of writing about what they least understand.

On the whole, there is but little new or important in this *esquisse*; it is chiefly curious on account of the circumstances under which it is believed to have been composed, and does not appear to us to have been worth the trouble of translating. As the English translation came to our hands at the same time with the original, we have thought it right to announce them together; and that the public may be enabled to judge of the merit of the translation, we have made our extracts from it. From these the reader will see that the style is plain, unaffected, and not incorrect. The language is not always chosen with the nicest taste and selection; and sometimes (though rarely) an expression occurs, rather bordering on the vulgar. It is but justice to add, that, as far as we have compared them, the translation appears faithful and accurate.

Voyage du Jeune Anacharsis en Grèce, dans le milieu du Quatrième Siècle avant l'Ere Vulgaire.

Travels of Anacharsis the Younger, in Greece, in the Middle of the Fourth Century before the Vulgar Era. With a Volume of Maps and Plans. 3 Vols. 8vo. 1l. 4s. Boards; or Royal Wove Paper, hot-pressed, 1l. 16s. Dilly. 1796.

THIS work is so well known as a modern classic, that it is unnecessary to enlarge on its merits. The present edition is in every respect superior to the foreign ones, is printed with accuracy

accuracy and elegance, and is accompanied by engravings of great beauty and exactness. The difficulty of procuring foreign editions enhances the value of this. A part of the editor's Advertisement we shall translate—

‘ To be attentive that the public be not deprived of the perusal of an useful and interesting work, will, at all times, evince a desire to deserve its approbation and esteem. But at an epoch when circumstances render the importation of French books impossible, when their rarity in England being necessarily proportioned to their merit, it is not only difficult but expensive to procure them, to chuse a work of superior merit, and present it at an easy expense is no equivocal proof of the desire entertained to win the public benevolence, and contribute to its pleasure and advantage.’

The editor proceeds to point out the general merit of this work as an encyclopædia of ancient knowledge, and the instruction and amusement arising from it to the various classes of mankind.

‘ But the public opinion has already surpassed all I can say of this production, and pronounced its immortality. I shall only add that we are no longer in those barbarous times when want of knowledge was a recommendation. Since society has rubbed off the rust of those ages, ignorance has become an object of ridicule. Rank and fortune are still titles to respect: but if not accompanied by a cultivated mind, this respect belongs to politeness and not to sentiment. There is a certain extent of intelligence which is no longer dispensed with. It now appears that society has engraved the word *instruction* on the doors of its meetings. Those who have it not, have no right to enter, or, if they intrude, only excite contempt, or at least pity.’

The life of the abbé Barthelemy by Mr. de Nivernois would have been a valuable addition; and we wonder that the publisher has not prefixed it to this edition.

*Novum Testamentum Graece, perpetua Annotatione illustratum, a
Jo. Benj. Koppe. In suis Epistoleo Pauli ad Galatas, Ephesios,
Thessalonicenses. Edit. altera auctior et emendatior. 8vo.*

*The New Testament in Greek, with a Commentary, &c. By
J. B. Koppe.*

THE greater part of this edition was struck off before the death of the editor; the remainder was printed under the inspection of professor Tychsen. There are many alterations and corrections,—some for the better: but the learned reader will not be inclined, perhaps, to adopt the criticism on the meaning of *αιων* and *αιωνιος*, which are said to mean in some places the

the material world. The fact is, that *αιων*, in pure Greek, has always reference to time; and should it be corrupted by the Alexandrian dialect, the word **העולם** must have the same signification: and to prove this, the deceased editor refers us to the rabbinical comment on Bereschit Rabba l. 14. ‘Why is **העולם** made with **ב** (the number two) after the word **בראשית**? Answer. To show that there are two **עולם**, the present and the future (**זה** and **הבא**).’ But why should not **עולם** here mean time, and the **עולםים** the periods before and after the Messiah? The proof also taken from Heb. i. 2, *υιων, . . . δι' οὐ καὶ ιους αἰωνας επιστοει*, is by no means satisfactory. May not Paul intend to show the superiority of our Saviour by his being the limit of the two great periods, **הבא** and **עולם הזה**? Time on earth is distinguished by the periods before and after Christ: no other person has had such an influence in this respect as our Saviour: he has made the great epochs. *Sic condidit ævum! Sic secula creavit!*

Examen des Principes de la Revolution Française.

Examination of the Principles of the French Revolution. 8vo.
Wolfenbuttel. 1795.

THIS examination appears to have been entered into by one who, though devoid neither of good sense nor candour, is yet too much impressed by the prejudices of former days, and is, perhaps, too much embittered by exile and disappointment, to make the best possible use of the materials he may have been possessed of. As, however, he is seldom personal, and writes, at least, with the sincere intention of benefiting his countrymen (the French), a decent allowance may be made for his errors.

He commences by observing, that, in the long list of revolutions which form the history of empires, there is nothing which can be compared to that which has taken place in France. All others were but local and momentary shocks, the only effect of which was to make some change in the seat of power, or in the form of government: foreign nations took no concern in them; and whatever the issue might be, the constitutions of other states were not disturbed. The French revolution, from the beginning, assumed a very different character. Without grievances, without pretences, without apparent leaders, in the midst of profound peace, and under a government the most mild, an entire nation was overthrown by a sudden change effected in its opinions. The most powerful

monarchy in Europe sunk under a philosophic system, the principles of which, being applicable to *all people*, menace all governments. The plan of this wonderful revolution embraces the universe; all nations are called upon to enjoy its advantages, or to shun its disasters. Being of this opinion, which, the reader will at once perceive, is very loose, ill-founded, and liable to fatal objections, the author avows his determined aversion to the present system of France, and maintains that wherever her principles extend, they will carry with them anarchy, robbery, and immorality. To prove this, is his object; and he deems those but superficial observers who cannot trace the crimes of the French to the declaration of the rights of man; he farther undertakes to demonstrate that all the horrors which have taken place were occasioned by the false notions and seditious maxims which the people drew from that famous declaration; that licentiousness and anarchy are not simple abuses, that they are the means and the consequences of the revolutionary system; that nations cannot compound with the French revolution, and that they must either take it with all its disorders and crimes, or banish far from them the principles by which it was established. He expresses a hope that the effect of his publication may be to preserve from contagion those hospitable countries in which he has found an asylum, and to persuade the French to recognise the doctrines and sentiments transmitted by their fathers, and which, for fourteen centuries, formed the happiness and glory of the nation.

The work is divided into ten chapters, the titles of which are, 1. Preliminary Reflections upon Governments. 2. On Liberty. 3. On Equality. 4. On the Sovereignty of the People. 5. On Insurrection, or Resistance to Authority. 6. On the Inviolability and Limits of the Sovereign Power. 7. On the Sovereign Authority in the Principles of Religion. 8. Reflections on the Abolition of the Catholic Worship in France. 9. On the Constitution decreed in 1791. 10. On the French Republic.

We shall not enter particularly into all these subjects, but touch occasionally on some of the most prominent parts. He considers the form of government by a king, as the best fitted for a great nation, and that the constitution of Great Britain cannot be successfully transmitted into France, unless France were to be, like Great Britain, separated from the rest of Europe by the sea. To that article in the Declaration of the Rights of Man, which states, that 'all men are born and remain equal in rights,' he attributes the destruction of the clergy and the privileged orders; and to the doctrine of resistance being recognised in the same declaration, he traces the com-

plete overthrow of the ancient constitution. Here he is not very consistent with himself, or rather he has advanced opinions and facts which are not consistent the one with the other. He allows of a mutual relationship between the sovereign and the people, upon the conditions of protection and allegiance; but he thinks it is wrong, that, when either party break the terms, there is no fixed rule of procedure. Certainly, when a sovereign and his people are at variance, there should be no third party appointed to arbitrate; but there can be little difficulty in comprehending that the more powerful of the contending parties must remain in possession of the field. Dreading, however, lest this party might happen to be the *people*, our author gives it as a doctrine, that when a sovereign endeavours to oppress his people, they ought to refuse to obey his illegal orders, but not to rise against him: and he therefore bestows encomiums on the conduct of the old parliaments of France, whose firmness and moderation often checked the arbitrary power of the prince. Nay, in answer to the questions, ‘If the prince make no other use of the public force than to oppress his subjects,—if he arbitrarily dispose of the property, honour, and lives of the citizens,—if, in a word, he govern tyrannically, ought the people to confine themselves to a resistance merely negative? Are they not to be permitted to repel force by force, and to overturn an authority, the abuse of which is so manifest and intolerable?’—He exclaims, ‘Odious and useless question! It is not in Europe, among christian nations, and in our modern governments, that we meet with Caligulas and Neros. The maxims of a religion which breathes gentleness and humanity, the general spirit and public manners, the political and commercial relations of the different states, the distinction and acknowledged rights of the divers orders of society, place an unsurmountable barrier against such excess of tyranny.’ We should be happy if any part of this sentence were capable of demonstration from the history either of present or of late Europe. We have no reason to doubt that our author feels the happy influence of ‘that religion which breathes gentleness and humanity:’ but when we contemplate the actions of the Louises (not the last), the Fredericks, and the Catherines, *among christian nations*, we cannot help thinking that he has carried his christian charity a little too far. Nor do we think the remedy he proposes, in case a tyrant should ‘be placed by God in his anger upon a throne,’ the best possible to keep up the dignity of kingly succession. He is for giving such a tyrant a tutor or agent to govern in his name.

On the subject of religion, he thus delivers his sentiments,
P. 120—‘The abolition of the catholic worship in France

carries with it the abolition of all worship, all religion, all morality. It is not necessary to compare this proscription of catholicism with the revolution which took place during the sixteenth century, in some of the states of Europe. Luther, Zuinglius, and Calvin, aimed mortal blows at the ancient doctrine of the church, but they respected the fundamental principles of christianity; in all communions, the gospel continued to be revered as a divine book. The catholic religion was proscribed in some countries, and christianity is in them supported by the moral truths which particularly concern political order. But in France, it is not against the particular tenets of the catholic church, it is against the whole of christianity they have declared war; and all opinions, religious and moral, will fall with christianity. In vain will they endeavour to establish deism, or what is called natural religion. A doctrine which has no settled principles, no worship, no ministers, nor authority, can never become a popular religion, &c.' We have not, perhaps, so high a respect for the catholic religion, as our author; yet we are so far of his opinion as to wish that it had rather been reformed than abolished: but the mischief was, that religion in no shape entered into the consideration of the French revolutionists; and they have, not the declaration of the rights of man, but the old government, to thank for this.

But we hasten to the principal part of this pamphlet—' On the Constitution decreed in 1791.' As, to that preceded by its *Rights of Man*, he attributes all the mischief that has since happened, it may be worth while to attend to his proofs.

He observes, that this constitution perished by its own imperfections: but as it still has some admirers,—not only in France, among those who profited by the treasures of the church and noblesse which it made over to them, but in foreign countries where it is little known,—he cannot dispense with taking a view of its origin, its principles, and their consequences. Considered in its origin, the constitution of 1791 was criminal, because it was the fruit of rebellion: it is a nullity, because it is the work of men without mission, without character, and without authority. The powers of the states general were defined (*déterminés*) by the ancient constitution of the kingdom, and by the will of the provinces expressed in their *cahiers*. If we open these instructions which contain the free and lawful will of all France, we find abuses complained of, reforms proposed (yet our author sets out with asserting that there were no grievances and no pretences. See the second paragraph of this review), but all the principles of the French monarchy were established and consecrated by the solemn acquiescence of the nation: in much the greatest number,

ber, we find the full and absolute royal authority recognised; the distinction of the three orders of the state; respect for the religion of our fathers; the preservation of parliaments and other tribunals, the division of provinces, and the maintenance of their customs and privileges; the guaranty of rights and property: and no other innovation than the generous offer made by the clergy and noblesse to partake with the tiers-état in the imposts and public charges. He represents that these instructions could not be departed from by the deputies without forfeiting their right of delegation, and that the moment they proclaimed themselves to be legislators, they ceased to hold a public character. The national assembly was itself so convinced that it had exceeded its powers, as to assume only the title of constituent assembly, as if a change of name placed them above their constituents, and as if this assembly could change the constitution of the country, not only without the consent expressed, but against the clearly manifested will of the whole nation. He considers their self-constituted power, therefore, as illegal and absurd; and he thinks that an argument like this would have opened the eyes of France, had not the national assembly been surrounded with a force against which reason could not prevail. All the passions, and all the little interests, rallied round the assembly; the vanity of the *bourgeois*, the credulity of the lower sort of people, the avarice of the capitalists, the half-learning and profound corruption of men of letters, the turbulent and seditious spirit of a sect soured by its ancient hardships, and encouraged by the hopes of an impolitic edict, presbyterianism, supported by another sect, which, to emerge from the contempt into which it had fallen, wished to distinguish itself in rebellion against the church, the love of novelty, and restlessness of spirit so common among a frivolous people created rather to feel than to reason, — all these elements, mixed together by villainous hands, formed an opinion, which the factious did not fail to represent as the sentiment of the nation. Liberty no longer existed in France; insurrection took place of deliberation; the wise, the learned, and the virtuous were no more heard; and the assembly profited by the ignorance of the nation, to establish their decrees.

After adverting to the addresses so frequently sent to the assembly, encouraging its decrees, he observes that there are two circumstances which prove that these ought to have passed for nothing. In the first place, this manner of expressing the national will was illegal, unconstitutional, and of none effect. The nation, composed of the three orders, was represented by its députies: the nation therefore had only to execute the mandats committed to its care; or if new instructions were

deemed necessary, they ought to have met again, with the consent of the king, in their respective bailiwicks. Secondly, no person can be ignorant of the intrigues, manœuvres, and violence, which were employed in procuring these addresses. The greater part, fabricated in the offices of the national assembly, were hawked about the cities and villages by deputies who were liberal in promises, threats, and bribes; and the addresses were returned to the assembly, covered with unknown names; and a whole city discovered by means of the newspapers, that they had voted unanimous assent to all the decrees made or to be made by the national assembly. As to the oaths taken to support the constitution in 1789-90-91, they were mere acts of perjury, because they were contrary to the allegiance which all Frenchmen owed to their king, and the ancient constitution of the kingdom. Nor can they be justified by alleging that the king accepted the constitution: for, besides that it was not in the power of the king to consent to legitimate the abolition of the two first orders of the state, and the overthrow of monarchy, this extorted acceptance by an imprisoned king was revoked by a public declaration, the moment he fancied himself at liberty. He adds—and the remark is just with regard to the French oaths, though not happily applied here—that it was strange the authors of the constitution should employ in their favour the obligation of an oath,—they who, on their outset as legislators, had trod under foot the oath they took to their constituents; they who had destroyed the obligation of an oath, by eradicating from the minds of the people the sacred principles which give it force; and they who proscribed by a new oath that constitution which they had so often sworn to defend with their lives. The fact is, these oaths, so shamefully multiplied, and which destroyed one another, prove only, in those who dictated them, an abuse of power, and in those who repeated them, enthusiasm, want of consideration, and the weakness of fear.

He comes now to censure the principles of the constitution of 1791. By its principles he means not only liberty, equality, the sovereignty of the people, the right of insurrection, toleration, or rather the contempt and proscription of all religions, or, in a word, the declaration of the rights of man. On such a code of sedition and anarchy, it is impossible to form any solid government. But besides these fundamental vices, the constitution carried in its own bowels the principles of inevitable and speedy dissolution. Such, among others, were two capital articles, one respecting the authority of the king, the other respecting the power of the people. The constitution acknowledged the king as an essential and integral part of the French government; in him alone resided the executive

cutive power; he was the supreme head of the army and of the tribunals, the hereditary representative of the nation, and, in this respect, a necessary member of the legislative body, whose deliberations were not to have the force of law, unless sanctioned by him. His person was inviolable; responsibility attached only to his ministers. Such is the part which the constituent assembly, after having dethroned the king of France, deigned to assign to the king of the French. But they may be reproached with having done either too much or too little for their constitutional king,—too much if they wished the constitution to last, and too little, if they wished to preserve a monarchical government. Although the constituent assembly had repeatedly declared in the most solemn manner, that the French government was a monarchy, it was easy to see that the spirit and principles of the constitution inclined to a democracy; and all the forms prescribed in cases of elections were evidently calculated for a popular government; so that, in a government of this kind, royalty, with all the prerogatives granted to it, was not only a non-effective in itself, but a continual subsisting principle of intestine divisions. The king and the legislative assembly formed in the state two rivals, which having no common bond of union, and having no intermediate power to form a balance, could not help clashing, until the defeat of the one or the other ended in democracy, or monarchy more absolute than under our ancient constitution. But the fact was, that, in establishing this perpetual conflict between the legislative power and the executive, the national assembly had schemed to obtain a certain and easy victory. Particular decrees took from the king all those parts of the administration which the general terms of the constitution appeared to invest him with exclusively. The assembly, after dividing the powers in order to strip the sovereign of the legislative power, united them again, in order to take from him the executive. Every day was distinguished by some act of usurpation by the legislative body: and such became, in fact, the constitution of the French monarchy, that the king did not enjoy even the rights of a citizen. The necessity for the royal sanction had been decreed, and was the only barrier placed by the constitution against the despotism of the legislative assembly. But of what avail was the consent or refusal of an imprisoned king, whose every veto was followed by a tumult? After illustrating this argument pretty forcibly, our author observes, with regard to the opinions of the public, that, on the one hand, enlightened men saw nothing in the constitution but an incoherent mixture of the spirit of democracy with the forms of monarchy; on the other hand, the mass of the people complained that they did

not find in it that liberty and power, with the acquisition of which they were flattered. The distinction of citizens into active and inactive, he considers as another primary defect in the constitution, and which paved the way for that influence among the populace, which the members of the second assembly possessed; and he therefore concludes that the republic of 1792 took its rise from the constitution of 1791,—was supported by its spirit and defended by its maxims; and that constitution is to be blamed not only for the crimes which it established and maintained, but for those which have overthrown it, and all the train of horrors which have followed.

From this sketch of our author's opinions (for we have not translated literally) it will be seen, that, however justly he censures the faulty parts of the constitution of 1791, he fails in being able to trace the cruelties of subsequent periods to the declaration of the rights of man. Imperfect as that code may be for the government of a great nation in critical times, there is surely not an article in it which can justify cruelty or tyranny. Nor is he more successful in tracing the miseries of after times to the constitution at large; for every instance he has given of cruelty or injustice, has been directly contrary to a positive law of that constitution. The death of the king clearly was so, because they had declared his inviolability; but we may be excused from dwelling on a question that has been discussed in so many publications.

Quelques Chapitres par Honoré Riouffe. Paris. 1795.

A few Chapters by Honoré Riouffe. 8vo. 1s. 6d. Imported by De Boffe.

THE name of Riouffe is known to most of our readers: he was one of those who escaped amidst the wreck of the Brissotin party. The object of this pamphlet is to discuss the question of the form of government and constitution, proper, after so many storms, to give happiness and tranquillity to France. The author shows, in a lively manner, the confusion of claims which must necessarily ensue if the old line of kings was re-established, and the mortification the friends of liberty must feel, if the fruits of so many victories should be thrown away,—‘so much blood and so many laurels, so many labours and so many sufferings, not only thrown away, but whose very memory must be annihilated,—the victors of Fleurus obliged to obey the runaways of Coblenz,—and innate greatness of soul obliged to be silent before the haughty meanness of rank. Figure to yourselves the army of heroes mutilated

mutilated in the cause of liberty. Is it towards the tyrant against whom they have fought, that they are to stretch their hands to implore the succours they have deserved? Is it on the steps of his palace that they are to assemble to sit and weep? Who can bear this spectacle? At least who can be insensible to the universal overturning of property, and the re-action inseparable from a counter-revolution, which would place in every village two to issue proscriptions, the ci-devant lord and the curé? The nation which, for eighteen months, has been wearied with a system of spies, informers, and vengeance, would find itself plunged again into the same calamities.' If even the most limited system of monarchy was formed, the author thinks the name of a king would soon draw to it a large portion of the old authority. He seems to think, indeed, that the authors of the constitution of 1789 might have secured their work, if they had then changed the *dynasty*, as he expresses it, of kings. But he lays the chief stress on strengthening at present the hands of government, by placing the greatest confidence in the executive power; and he wishes them to repeal the law which insists that no one shall be chosen into the directory who has not completed the age of forty. We cannot agree with him, however, in his assertion, that nothing great has ever been done in politics or legislation after the age of fifty; nor yet, when he says, that *habits of business* are of little consequence in fitting a man for taking a share in the government in a revolutionary epocha. We are apt to think, on the contrary, that the French affairs have often suffered under the conduct of well-intentioned and enlightened, but unexperienced men. Upon the whole, this may be called one of the pamphlets of the day, in which we do not imagine the English reader will be greatly interested.

Promenade autour de la Grand Bretagne; précédée de quelques Details sur la Campagne du Duc de Brunswick. Par un Officier Français Emigré. 8vo.

Tour through Great Britain. To which are prefixed some Details respecting the Duke of Brunswick's Campaign. By an Emigrant French Officer. Manners and Miller, Edinburgh. 1795.

THE details of the duke of Brunswick's campaign and the author's passage through Holland form about a fourth of this publication: the rest contains an account of a pedestrian expedition through great part of England and Scotland, from which

which the author, no doubt, received many new ideas, but which conveys very little information to a native of the country. The details relative to the campaign cannot be said to throw any new light on political events; nor does the author pretend to relate more than merely what passed before his eyes while he was at his post: but they give a lively picture of the disunion, dissatisfaction, and insubordination which prevailed, not only between the emigrants and their allies, but amongst the emigrants themselves; for though they were all assembled in one cause, and united, one should have supposed, by common distress,—he tells us, that after they had encountered, for a little while, the hardships of the campaign, the French politeness began to disappear, their minds were alienated one from another, and hardly three or four could be found who could agree to mess together; each ate his soup apart. He complains bitterly of the Prussians, who plundered equally friends and foes, and devoured every thing that came in their way. We suspect, however, he objects not so much to the plunder, as to the mode of their cookery; for though he speaks with great abhorrence of their *raw eggs* and *raw bacon*, and their *abominable messes of milk, flesh, sugar, fat, beer, and wine*,—he tells us, with a great deal of glee, of an expedition of some of the emigrants, to a village which had not before been visited, where the fowls were running in the streets, and the larders full of provision, whence they returned in triumph, the saddle hung round with chickens and geese, their pockets stuffed with bottles of wine, and large loaves strung together by means of a hole in the middle, and hanging against the sides of the horse. Several exploits of this kind are mentioned; and the officers seemed to have an excellent tact in discovering the wine, loaves of bread, and sometimes *louis d'ors*, which the poor inhabitants had concealed behind wainscots, in heaps of ashes, or at the bottom of wells. The French of this publication is but indifferent, and the faults (of the press, we suppose) numerous. We believe it, however, to be the production of a Frenchman, with, possibly, some little mixture of translation.

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OCCASIONAL RETROSPECT OF FOREIGN LITERATURE.

FRANCE.

THE establishment of a new academy has followed that of the new constitution. This academy blends the plans of the former academy of sciences, and that of belles lettres. The improvement of the arts and sciences is the general object ; but the advantage of the French republic is to be chiefly consulted. The members are to amount to 288, and 24 foreigners. The three classes of this institution are divided into sections of twelve members each.

CLASS. I. PHYSICAL AND MATHEMATICAL SCIENCES.

- Section I. Mathematics.
 - II. Mechanics.
 - III. Astronomy.
 - IV. Experimental Philosophy.
 - V. Chemistry.
 - VI. Natural History.
 - VII. Botany.
 - VIII. Anatomy and Zoölogy.
 - IX. Medicine and Surgery.
 - X. Rural Economy and Veterinary Sciences.

CLASS. II.

MORAL AND POLITICAL SCIENCES.

- Section I. Philosophy of the Mind.
 - II. Morals.
 - III. Legislation.
 - IV. Political Economy.
 - V. History.
 - VI. Geography.

CLASS. III.

LITERATURE AND THE FINE ARTS.

- Section I. Philology.
 - II. Ancient Languages.
 - III. Po-

- III. Poetry.
- IV. Antiquities.
- V. Painting.
- VI. Sculpture.
- VII. Architecture.
- VIII. Music and Eloquence.

The palace of the Louvre affords a room for each class, though no person can be a member of more than one class, yet all have free admission to the meetings of the other classes.

Each class to publish a volume once a year: and all the classes meet four times a year in general assemblies.

The expense is annually voted by the legislative body. The executive directory chuse the first forty-eight members, who appoint the remainder: those who reside in Paris elect those in the departments and foreign countries. On a vacancy, the class names three candidates, one of whom is chosen by the resident members.

Each class has in its apartments a library and museum, appropriated to its pursuits.

The regulations are formed by the academy, and afterwards presented to the legislative body, to be passed into laws.

Such is this great institution, which embraces every useful or elegant branch of the sciences and fine arts. Whatever be the fate of the republic, we wish success to this grand academy.

Simplification des Langues Orientales, &c. The Eastern Languages simplified, or a new and easy Method of learning the Arabic, Persian, and Turkish, with European Characters, by C. F. Volney. 8vo. Paris. 1795. This work forms a good introduction to the oriental tongues, a great difficulty of which consists in the characters. The author's chief object is to teach those who trade in the East, to speak the languages without the aid of an interpreter; but the book is also useful as an introduction to the study of the written languages.

The existing circumstances prevent our enlarging on French literature. We hope that the republic will not esteem it beneath their care to institute or revive the literary journals, the want of which leaves a country almost blank in the map of science, and which contribute greatly to enlighten and advance a nation.

I T A L Y.

The second volume of sir William Hamilton's Ancient Vases has appeared at Naples; but we are not yet enabled to give an account of it.

Medicine,

Medicine, and its attending sciences, still maintain a pre-eminence in modern Italian publications.

Bodoni, we understand, is printing some of the English classics. We wish that English money were never sent abroad, except for purposes equally laudable. But the progress of the French may surprise the English classics, and seize the *innocent* English gold.

GERMANY.

The rich harvest of German literature compensates for the barrenness of the French.

Mr. Reiske has published, at Altenburg, the *Orations and Declamations of Libanius*, collated with ancient MSS. and illustrated with a perpetual Commentary, in 3 vols. 8vo. 1791—1795. Since the edition of Morell, Paris, 1626, this author has been much neglected, though his works abound with curious matter. The editor unfortunately died before completing his design.

Versuch einer Geschichte des Deutschen Reichs, &c. A Sketch of the History of the German Empire, in the Seventeenth Century, by the Baron Senkenberg, vols. I. to IV. Halle, 1794. 8vo. These volumes are a continuation of Dr. Hæberlin's work, of which they form vols. XXII. to XXV. commencing at the year 1600, and ending with 1628. From this large collection of facts, an abridgement would form an authentic history of Germany.

Untersuchung, &c. An Inquiry into the National Character of the Germans, with relation to the Question, Why have not the Germans a national Drama? Wolfenbuttel, 1794. 8vo. This author says the Germans have no national drama, because they have no peculiar national character, being divided into various states and governments.

Geschichte der Ordalien, &c. A History of Trials by Ordeal, and especially that by Single Combat in Germany; being a Fragment of the History and Antiquities of German Jurisprudence, by F. Majer. Jena, 1795. 8vo. Some doubt having arisen whether trials by ordeal were known to the pagan Germans, Mr. Majer gives reasons in the affirmative. The last example of a legal reference to the ordeal is in 1438. The Burgundian law of Gundobald, about A. D. 501, specifies the duel, which was used in Germany even in the last century, as a legal resource. The author mentions, that, on weighing some witches and magicians in Hungary, in 1728, a tall jolly dame weighed only a drachm and a half,—her husband, not a little man, five drachms,—the others three or four drachms or less!

Catalogue Raisonné des Desseins Originaux, &c. A descriptive Catalogue of Original Drawings by great Masters, ancient

cient and modern, in the Cabinet of the late Prince Charles de Ligne, by Ad. Bartsch, Vienna, 1794. 8vo. This valuable collection has been recently sold at Vienna.

J. A. G. Scheteligs Ikonographische Bibliothek. Schetelig's Library of Portraits, Part I. Hanover, 1795, 8vo. An account of books of portraits, now beginning to be a favourite pursuit in most countries.

Kleine Schriften, &c. Treatises on Subjects of general Utility, by J. Stuve: collected and published, at his desire, by his sorrowful Friend, J. H. Campe. Brunswick, 1794, 2 vols. 8vo. Most of these essays are on education, but a few relate to politics and belles lettres.

Der Genius der Zeit. The Genius of the Times, a Journal, by Aug. Hennings. Altona, 1794. 3 vols. 8vo. This author freely expresses his opinion on the important topics of the times, and is no friend to the present politics, or rather blind impolitics, of England.

Recueil des Synonymes Fran^çois. A Collection of French Synonymes. Leipsic, 1795, 8vo. This large selection from the works of Girard, Beauz^{ee}, Roubeau, &c. is accompanied with a complete index, and is altogether a most useful and comprehensive performance.

Erkl^{arende}, &c. Explanatory Observations on the *Æneid* of Virgil, published by Nohden and Heinrich, vols. II. III. Brunswick, 1794, 8vo. This is a familiar and easy exposition.

Geschichte der Lutherischen Reformation, &c. A History of the Reformation by Luther, and of the German War, drawn from the best authorities, by C. Hammerdorfer. Vol. I. Leipsic, 1795, 8vo. This work is rather eccentric; and the author displays too much imagination for an historian, now that history is no longer classed with rhetoric, as was the ancient idea.

Allgemeines Repertorium, &c. The General Repertory of Literature, for the years 1785—1790, 2 vols. published, Jena, 1794, 4to. This is a large and useful catalogue, giving the titles of the books, and the journals where accounts of them may be found. It is arranged in the following order. 1. History of Science. 2. Philology. 3. Theology. 4. Jurisprudence. 5. Medicine. 6. Philosophy. 7. Education and Schools. 8. Politics. 9. Tactics. 10. Natural History. 11. Trade and Commerce. 12. Mathematics. 13. Geography and History. 14. The Arts. 15. Literary History. 16. Miscellanies.—The third volume is to contain an index and general preface. A portrait of Kant, the German philosopher, is prefixed.

Die Republik Athen, &c. The Republic of Athens, or an

an Attempt to compare Ancient and Modern Politics, by Dr. Koeler. Berlin, 1794, 8vo. After the works of Pauw, Barthélemy, and our Montague, on this subject, we have little expectation of any improvement by this author, or the air of Berlin.

Seneca's Physicalische, &c. The Physical Researches of L. A. Seneca, translated from the Latin, with Remarks by F. E. Ruhkopf. 2 vols. 8vo. Leipsic, 1794. This work may form an useful introduction to the study of ancient physics,—a more interesting theme than the ancient metaphysics of Monboddo. The translation is executed with care; and the translator evinces great knowledge of his subject.

J. A. Ernesti Opuscula. The smaller works of Ernesti. Leipsic, 1794, 8vo. This collection contains several essays in oratory, philology, criticism, and divinity.

Vorbereitung, &c. An Introduction to the Knowledge of Merchandise, by Beckmann, Part III. Gottingen, 1794. This part contains an account of ivory, and the teeth of various fishes and animals, used in commerce: of shells, gall-nuts, liquorice, the cocoa-nut, &c. The work is carefully digested, and replete with instruction and entertainment.

Du Gouvernement, &c. Of the Government, Manners, and Conditions in France, preceding the Revolution; with Characters of the chief Persons of the reign of Louis XVI. Hamburgh, 1795, 8vo. This is the production of an angry French emigrant, and is divided into fourteen chapters: 1. Of the origin of the French Government, and its Constituent Principles. 2. Of the Manners of the Court under Louis XIV. and XVI. 3. Of the King and Queen. 4. Of the Clergy. 5. Of the Nobility and their Privileges. 6. Of the Third Estate. 7. Of the Approximation of the different Conditions. 8. Of the Parliaments. 9. Of the Administration. 10. Of Venality in Public Offices. 11. Of Lettres-de-Cachet. 12. Of the Public Debt. 13. Of the Taxes preceding the Revolution. 14. Of the most eminent Literary Characters under Louis XVI.

In the last chapter, the author attempts, with idle malice, to depreciate the character of almost every literary man whose writings may be supposed favourable to the revolution. Sound criticism has nothing to do with party; and a man who judges of literary efforts with any such views, only binds a bandage over his own eyes.

The author ignorantly imputes the whole *blame* of the French revolution to Necker, without perceiving that, had not the public opinion been ripe for the change, Necker could have done nothing. That opinion must have been much changed, before an obscure Swiss could have become

prime minister. It is the gradual change of opinion, the slow sap of the popular stream, that is most to be dreaded by governments; an explosion may break down a branch, but cannot tear up the root. Silent scorn is more terrible in this instance than open anger.

Gespräche, &c. Dialogues between a Hussar, a Jager, and a Soldier of the Light Infantry, on the Duties and Services of Light Troops. Altona, 1794, 8vo. This little work explains its topic in a clear and easy style, adapted to the capacity of common soldiers.

Pausaniæ Descriptio Græciæ, &c. The Description of Greece by Pausanias: revised and corrected by J. F. Facius. Leipsic, 2 vols. 8vo. This edition only presents the Greek text, which is rendered more correct than in that of Kuhnus; but in other respects the latter is preferable.

Schauspiele, &c. Plays by F. W. Gotter. Leipsic, 1795. 8vo. These are Vashti, a comedy, in one act; Esther, a play in six acts; and, the Cousins, an imitation of *Les Coquets*, by Ricoboni. All of them are little adapted to the stage.

Geschichte des Heutigen Europa, &c. A History of Modern Europe, in the latest times, by Mr. Krause. Halle, 1795. Vol. I. This contains the history of commerce, 1494—1530; the discoveries and conquests of the Europeans in America, Asia, and Africa; and their consequences.

Europäische Annalen, &c. Annals of Europe for 1795, by Dr. Possekt. Tübingen, 1795. This is a kind of annual register, drawn up with great care, and a considerable skill in selection, from the multifarious events of the period. Tables of the various French armies, their numbers and progress, present more clear and distinct ideas than are elsewhere to be met with.

Anweisung, &c. Instructions for Teachers in Schools for the common People, by Horstig. Hanover, 1795, 8vo. This is a prize dissertation, on a topic proposed in Holland. Mr. Horstig shows that the objects of such schools should be, to form the morals, and open the understanding to useful knowledge, as preparations for future useful employment, and domestic comfort.

Ueber Injurien, &c. On Defamation and Libels, by Dr. Weber, professor of law at Rostock, 2 parts. Schwerin, 1794, 8vo. This work, though not complete, presents many new and important views of the subject, and examines the principles of trials for libel. A translation would be acceptable.

Ueber die Starke, &c. On the Strength of Round Woven Cords, made in Wirtemberg on Muschenbroek's Plan, &c. by

by Dr. Rappolt. Tübingen, 1795, 8vo. These cords are in the form of round tubes, and are found to be stronger than those in the common form. In a maritime country like this, it would be worth while to institute a course of experiments on this subject.

At Nurenberg has appeared the second part of the second volume of Mannert's Ancient Geography. This part comprises the geography of the Britannic isles; and we may at some subsequent period present an account of it.

Der Uhrmacher, &c. The Clock and Watch Maker, compiled from the best English, French, and other Writers; with several Remarks and Communications of German Artists; by J. H. Geisler. Leipsic, 1795. Of this work five volumes are published; and three more are necessary to complete it! A man may make a time-keeper without knowing the value of time.

At Hamburg, Mr. Busch, teacher of mathematics, and principal of the commercial academy there, has published, in two volumes, 8vo. his Theory and Practice of Commerce, in its various Branches. A third volume will complete this work, which is excellent, the studies and situation of the author having admirably qualified him for the subject.

Actenmaßige, &c. A particular Account of the Cultivation of the Morass on the Danube, by the Baron Aretin, Administrator of the Danube Morass Court, and published by the Electoral Committee. Manheim, 1795, 4to. This large morass lay between Neuburg and Ingolstadt, partly belonging to the duchy of Neuburg, and partly to the electorate of Bavaria. In the course of three years it has been converted into a fertile district.

Denkwürdigkeiten, &c. Memorials for extending the Experimental Knowledge of Mind and Character, by C. F. Pockels, Vol. I. Halle, 1794, 8vo. This collection comprises remarkable facts and essays on the mind and character.

Briefe des Herrn von Wurmb, &c. Letters of Messieurs Von Wurmb and Wollzogen, on their Travels in Africa and the East Indies, in the years 1774—1794. Gotha, 1794, 8vo. These letters chiefly regard the Cape of Good Hope, and the islands of Java and Celebes. The writers were in the service of the Dutch East India company, and their letters evince much observation and skill.

Ueber die Pfalz am Rhein, &c. Of the Palatinate of the Rhine, and Countries adjacent, comprising the present War, Beauties of Nature, Cultivation, and Antiquities, by an Observer in the Campaign of the Austrians against the French. Brandenburg, 1795, 2 vols. 8vo. A very interesting work, in which instruction and amusement are agreeably blended.

Ueber die Willkuhrliche, &c. On the unrestricted Division of Landed Estates, &c. A Prize Essay, by Dr. Winkler, Professor of Law at Leipsic. Leipsic, 1794, 8vo. This essay was written in answer to a question proposed by the royal academy at Gottingen, and gained the prize. Dr. Winkler confutes the objections made to a division of farms, and shows, from the examples of Saxony and Thuringia which highly flourish from this very cause, the benefits arising from small farms. He also ably combats the absurd right of primogeniture.

Meine Duellgeschichte, &c. The Story of my Duel, addressed to Thinking Men, by Aug. Hennings, LL.D. Altona, 1795, 8vo. A Norwegian officer, after slandering Dr. Hennings, very politely offered to cut his throat,—a favour which the doctor refused with many thanks. He has in consequence drawn the literary sword against the absurd practice of duelling.

Mr. Laguna has published, at Leipsic, a second edition of his letter to Heyne, explaining his progress in the promised edition of Lucan.

At Halle, Mr. Schneider has published the Alexipharmacæ of Nicander, or poem on poisons, with Greek scholia, a Latin paraphrase, and notes, 8vo. This edition is very complete, and throws every possible light on an obscure author.

Geschichte, &c. The History of the Mauritanian Kings, written in Arabic, by Ebûl Haffan, of the city of Fez, translated with notes, by F. Von Dambay, Imperial Interpreter of Oriental languages at Agram, in Croatia. Agram, 1794. Two volumes more will be necessary to complete this work; and Mr. Von Dombay promises many other pieces of Arabic literature.

Mr. Spittler has published, at Berlin, the second volume of his History of the European States.

Dr. Kobolt has printed, at Landshut, his Literary Dictionary of Bavaria, in German, comprising all the men of letters of Bavaria, who wrote before 1725, with catalogues of their works.

D E N M A R K.

At Copenhagen, Dr. Eggers has published his Memorials of the French Revolution, with a View to the Law of Nations and Politics, Vol. I. 1795. It will be a work of the most formidable prolixity.

De Arte ac Judicio Philostrati, &c. On the Art and Judgment of Philostratus in describing Pictures, by T. Baden. Copenhagen, 1795, 8vo. An ingenious dissertation.

A REVIEW

A R E V I E W

OF

PUBLIC AFFAIRS,

FROM

JANUARY to APRIL, 1796.

FRANCE.

WHEN the British minister informed the nation, in the famous declaration of his majesty of the 8th of December, "That such an order of things had taken place in France, as would induce his majesty to meet any disposition to negotiation on the part of the enemy, with an earnest desire to give it the fullest and speediest effect, and to conclude a treaty of general peace, whenever it might be effected on just and suitable terms for himself and his allies," the moderate and humane part of mankind were induced to hope that a negotiation was either actually commenced, or that effectual means would be immediately employed for restoring, to impoverished and bleeding Europe, that first of public blessings, peace.

There were some who are in the constant habit of suspecting ministers, who regarded this declaration as a mere delusion, calculated to answer four especial purposes:—to counteract the dissatisfaction which was occasioned by the obnoxious bills for altering the established constitution, and by the continuance of the war; to lull the people of France into a stupid indifference to military exertions; to raise the stocks for the benefit of the subscribers to the loan;

and to delude the credulous with a notion that the French themselves were the only obstacles to peace.

The light in which the goverment of France regarded the ambiguous approaches made in this declaration towards a general pacification, appeared in an address from the directory to the council of ancients, dated the 25th of January.

“The enemies of France,” said they, “have spoken of peace; but it was to relax our preparations, while they themselves redoubled their efforts for continuing the war; they wished to weaken the courage of our defenders, by deluding them with the hopes of approaching tranquillity, which they themselves continued to elude by the most evasive forms, and the most frivolous pretexts. But these manœuvres were never countenanced by the executive directory, who, in offering peace to the coalesced powers on conditions as moderate as were consistent with the national dignity, neglected nothing to assure new triumphs to the republican arms.”

The directory concluded their address by exhorting the legislators to authorise them to levy, for the public service, the thirtieth horse through every part of the republic; suggesting at the same time, that the principal cause of the want of success in the last campaign was the deficiency of means of conveyance, and the superiority of the enemies’ cavalry.

The 21st of January was recognised in France as the anniversary of the death of the late king.—At eleven o’clock all the representatives of the people were assembled; several patriotic airs were then played by the conservatory of music. Treilhard, the president, made a pathetic speech on the occasion. “He traced the crimes of royalty, the fury of its partisans, and the dangers with which they still menaced the republic; he described them as secretly coalesced with the proud government of England, and the ambitious house of Austria. He described the enthusiastic zeal of the defenders of the country,—their victories, and the triumphs of the republic.” The conclusion of his speech was liberal, and was in some measure calculated to obviate the odium which the French formerly incurred by professing themselves agitators of revolutions in all governments under the monarchical form. “No,” said the

president

president, “ it is not a nation friendly to equality which will unjustly attempt to infringe the rights of other nations. The independence of our government,—the freedom of our navigation,—such are the objects in which our wishes and pursuits are centred. We carry in the bottom of our hearts the deep and unalterable conviction, that for a nation there can exist no true happiness, no solid and permanent good, but from liberty and equality: *but every nation ought to be the artificer of its own prosperity.*”

Notwithstanding this liberality of sentiment, which appears, we confess, in many instances, to accord with that moderation which we understand at present happily prevails in the French government, we cannot approve of festivals such as these. To celebrate the *death* of any man is not consistent with humanity or generosity; and the very dubious circumstances, and the great deficiency of legal forms, under which the unfortunate Louis suffered, will certainly, on the restoration of a system of perfect moderation, be regarded as a blot in their annals, by the people of France. Whatever guilt may be imputed to the late king with respect to a secret correspondence with the coalesced powers (and we confess that we have reason to believe that this was the case) still he was not legally convicted; and in that state of the evidence, it would have been more magnanimous to have dismissed him from the office, than to have stained their hands with his blood.

That the system of abstaining from all interference in the government of other nations is happily established at present in France, is confirmed by several other facts, and particularly by their address to the Spanish nation.

“ We have not,” say the addressers, “ both of us the same form of government; France is for ever a republic; and you have placed in the hands of a single man the august deposit of the laws. But it is not the resemblance of constitution that forms between two nations the firmest political tie:—the truest and best alliance consists in their national interests, and, above all, in the honourable profession of the same principles of morals, loyalty, and universal justice. A humane and wise people, whatever be their government, are the friends of all those who do not wish to impose upon them another government; and the more jealous a people are to preserve, on

this head, the plenitude of their liberty, the more anxious they are to respect, in foreign nations, the different modes of interior organisation which it may please them to establish, to support, or destroy. This maxim is an eternal compact between all states, whether republics or monarchies; it will in future be so much the more inviolable between France and Spain, because, after having had on both sides the *misfortune to misunderstand it for some months*, we have both of us *equally abjured all the errors* that could injure it.

“ Whilst the cunning policy of England enticed you into a coalition against us, not less obnoxious to the progress of the prosperity of Spain, than to the establishment of the French republic, *vile demagogues among us*, worthy agents of your enemies and ours, misled the sacred enthusiasm of patriotism, gave to the generous emotions of liberty a disastrous impulse,—and repressing by terror every thing that was rational, moral and wise, forced us to declare ourselves the enemies of all who did not adopt their form of government, and the declared disturbers of the tranquillity of every empire. These *horrible periods are past*; you have hastened to abandon a league irreconcilable with your principles and your interests; upon the *ruins of the most savage dictatorship* we have founded a national constitution, which, repressing and repelling royalty from the interior of France, and *respecting monarchical governments among other people*, replaces us among the European powers.”

Immediately after the new legislative bodies had arranged themselves according to the forms of the constitution, they paid the most unremitting attention to the finances of the republic; and, after many proposals and discussions, they adopted a system which has already been attended with tolerable success, and in a great measure frustrated the vague prophecies respecting the exhausted state of the republic.

On the 10th of March the council of five hundred passed the following decree:

“ That the law which puts at the disposal of the directory the national domains, valued at 800 millions, is repealed. These domains are united to other domains, to serve as a pledge for the assignats.

“ The

"The sale of national domains, fixed at a milliard, is increasing to 1,800 millions.

"The executive directory shall cause to be fabricated mandats to the amount of 600 millions. These mandats shall be sent to the treasury, and shall not be issued except on credit opened for the ministers.

"Every bearer of mandats may appear before the administration of the departments in which the domain is situated, which he wishes to purchase. The contract for the sale shall be founded upon the estimate that shall have been made, on condition of paying for the domain in mandats, half in twenty-four hours, and the rest in a month,

"The estimates shall be made by two experienced men; but in case of difference of opinion, a third person shall be chosen by the department.

"The mandats, paid in for the purchase of property, shall be publicly burnt, as well as the assignats paid in for similar purchases."

Three days afterwards a secretary read a message to the council of five hundred from the executive directory, requiring that the mandats should circulate as specie, and be a legal tender,—that at the instant in which the mandats should have the currency of money, the assignats in all the departments should be changed for mandats at the hundredth part of their nominal value,—and lastly, that severe penalties should be imposed upon those who shall exchange mandats for money at any other rate than at par,

On the 16th of March the secret committee resolved,
"That 2400 millions of territorial mandats should be fabricated; that the mandats should bear upon the face of them a mortgage, and special delegation upon all the national domains situated in the republic, so that every bearer of mandats shall have the right to appear before the administration of the department,—state what national domains he means to acquire,—and, according to the estimate, shall be put in possession of the said domains, paying for them in mandats.

"That all bearers of assignats shall exchange them for mandats in three months; during which time they shall have the currency of money at the rate of thirty for one; beyond that period they shall be admitted in exchange for mandats,"

About the same time the executive directory sent a message to the legislative bodies, affirming that the creation of territorial mandats, payable to the bearer, was one of those grand and happy measures which, at the most critical æras of the revolution, have operated to the welfare of the republic; but, that it would be fatal, if the legislature did not hasten to make an addition which was indispensable, by giving to those mandats a compulsive currency; and without such a law, the new paper and the old would both fall into equal depreciation.

In directing our attention towards the military operations of the republic, we find, that while her eastern frontier was enjoying at least a transient taste of the blessings of peace from the beneficent effects of the late truce, her armies had nearly annihilated the fatal rebellion in the west, in which, according to the account of general Hoche, not less than 600,000 human beings had perished; and, in the south, her defenders gained a signal and important series of victories in Italy.

In the beginning of March, general Hedonville informed the minister of war, that Stofflet, the rebel general in La Vendée, was taken prisoner, with two of his aides-de-camp, two of his couriers, and a servant, in the farm of Saugreniere, in the canton of Jullais, and district of Chollet: they were taken by general Menage. It was expected that Stofflet's examination would produce several curious details; this, however, was not the case, as he did not enter upon any defence. His principal reply to the question, "why he had again taken up arms," related to the non-execution of the treaty made with him,—the representatives not having withdrawn the troops from La Vendée, and not having granted him his territorial guard. This rebel chief, with the four officers who were taken with him, were shot the 26th day of February at Angers, and died, as they had lived, with undaunted courage.

In a short time after this transaction, general Hedonville informed the minister of war, by a letter from Angers, that general Hoche had pursued the rebel chief, Charette, with astonishing celerity, and at length taken him prisoner. He was tried and executed almost immediately. According to the relation of those who knew him best, he was a man not celebrated either for talents or judgment;

judgment; he possessed more of savage insensibility than of true courage, and less of judgment than of rashness; he tarnished his last days by the murder of a defenceless priest, whom he suspected of having betrayed him.

These events were almost decisive of the war in *La Vendée*,—a war from which Mr. Pitt so confidently reckoned to increase the “pressure” on the French republic, and which was dreaded even more by its successive rulers, than all the combined efforts of their external enemies. When the combined powers were defeated at *Fleurus*, there was Charette at the head of 100,000 men to avenge it in *La Vendée*. When the British forces were compelled to retreat with loss in any engagement, 40,000 republicans bit the dust in *La Vendée*. Thus the public mind was *diverted* (if not *consoled*) from its immediate object. But the consolation and the diversion are now no more.

The exertion and bravery of the French army in the south were crowned with the most important successes and brilliant victories.

On the 21st of April, Biron, in the council of five hundred, read a message from the executive directory, announcing that the army of Italy had just opened the campaign by a signal victory at Montenotte; two thousand Austrians were killed,—two thousand made prisoners, of whom sixty were officers,—many flags taken,—several important posts captured, more especially that of Cairo and the heights of Carcaro, where the Gallic head quarters were then established. It was the Austrian army of Lombardy, commanded by general Beaulieu which had been thus defeated. This success was attributed to the skilful dispositions of the republican commander in chief, Buonaparte, bravely seconded by generals Laharpe, Mossena, and Servoni. In this message the directory expressed a hope that the Piedmontese would not make much resistance, and that they should soon have to announce new successes.

On the 24th of April, another message was received from the directory, importing, that the successful engagement at Montenotte, which they had mentioned in their former message, was merely the prelude to still greater successes for the invincible army of Italy; that a decisive and ever memorable victory had been obtained by that army at Monte Lezino over the Piedmontese and Austrians united.

The enemy lost ten thousand five hundred men, of whom eight thousand were made prisoners. The republican soldiers took forty field-pieces, with horses, mules, and artillery waggons, fifteen flags, the whole of the Austrian baggage, and several magazines. Buonaparte, the commander in chief, also directed this attack. Two French generals were killed at the head of their columns, performing prodigies of valour.

In a few days after the directory had received this intelligence, they received dispatches from the commander in chief himself, not only confirming the second victory, but announcing a third equally important.

On the day after the second battle, the Austrian general Beaulieu made an attempt to retrieve his losses. He surprised the town of Dego, but it was evacuated in a few hours. The loss of the Austrians, in killed, wounded, and prisoners, on this day, was stated at 1000 men.

The French were as alert as usual in following up their advantages. On the 16th of April they entered Ceva, which had been evacuated by the Piedmontese. The latter were pursued by the victorious enemy as far as the river Tanara. The French having passed this river on the night of the 20th, the Sardinian general, Colli, was obliged to retreat with the loss of his artillery. He was overtaken at the village of Vico on the 21st, and defeated, with the loss of 500 men killed, and 1300 made prisoners, eleven standards, and eight pieces of cannon. The French, as the fruit of this third victory, obtained possession of Mondovi. After these events, the Austrians and Sardinians passed the river Sture, and took their position between Coni and Cherasco; the French attacked the latter place, defeated their enemies, took possession of the place, and compelled them to repass the Sture; they found in this fortress twenty-eight pieces of cannon, and very considerable magazines. The Sardinians and their allies then retired to Carignan to cover Turin, toward which the French general had advanced within nine leagues. Fossano had surrendered; and the republican general, Angereau, had taken Alba. In this forlorn state of affairs, the Sardinian general, Colli, sent a message to the French general, soliciting, in humble terms, a suspension of hostilities during a negotiation, which he understood had been just commenced under the mediation

tion of the court of Madrid. The French general, in his reply to this message, stated that he could not possibly agree to an armistice upon any other conditions than those of having delivered to him immediately the possession of two or three strong places belonging to his Sardinian majesty. After a very short delay, articles for the suspension of hostilities were agreed upon. It was stipulated, that the town and citadel of Coni, the town and citadel of Tortone, and the citadel of Ceva, should be delivered up to the French, with all their artillery, ammunition, and provisions.

However inconsistent it may appear to the enthusiastic advocates for the republican form of government, still experience, which is the only sure guide in politics, as well as in every thing else, evinces that, in every state, there must be *one* government, and that the assumption of power, by illegal assemblages of the people, is always dangerous. We allude to the strong measures lately taken by the executive and legislative powers in France. They have prohibited political societies, and political preaching, in a tone more imperious than several of the surrounding governments of a monarchical form would have dared to assume.

Their constitution not being at present cemented by time, and the numerous secret enemies against which it has to guard, are circumstances which probably have rendered this step absolutely indispensable,—the more so, as they have still left open the great source of all popular liberty, the liberty of the press. "The unlimited liberty of the press," say they, "does not implicate the unlimited liberty of clubs. If there exist some resemblances between the thought written and the thought spoken, the difference that separates them is still enormous. The action of the writer is slow; it is disseminated; it strikes the citizen only in the silence of his closet; it leaves him time for reflection; the action of the orator is exercised at once upon a numerous audience; it agitates and excites the passions of those who compose it, and may impel them to commit depredations and excesses which sober reflection would utterly reprobate."

H O L L A N D.

This republic has at length commenced the new modelling of her constitution, upon something of a similar plan

to

to that of France. Peter Paulus was the first president of the Dutch national convention. In a speech to his colleagues, he expressed himself in the following terms: " This republic sees itself in the midst of a violent and bloody war, into which it has been drawn by the *perfidious conduct* of the English minister;—let us, therefore, equip a respectable fleet, by which, with the aid of our allies, we may be in a state to counterbalance the naval force of England;—let us go and seize by force our eastern colonies, basely given up by William the Fifth to the English. The marine state has already, in eleven months, fitted out 77 large and small vessels, a considerable division of which has already sailed under skilful commanders, and the remainder will soon be able to follow them."

In confirmation of the assertion of the Batavian orator, the British admiralty have the mortification to know, that a considerable fleet of ships, with troops on board, sailed from Holland near three months since, and eluded the search of their numerous fleets and cruisers. Since that event, another fleet is said to have departed with equal secrecy and dispatch. The Cape of Good Hope is supposed to be the place of their destination.

Notwithstanding all that has been said of the Dutch being weary of their new allies, the French,—it appears, from the most unquestionable documents, that the greatest cordiality reigns between the two republics.

The opening of the Dutch convention on the 1st of March was notified to the French directory by the Batavian minister at Paris, in terms of the warmest friendship and fidelity; to which an answer was returned by the French, expressed with all that energy and force for which they are so celebrated in their diplomatic and public papers.

G R E A T B R I T A I N.

We have long flattered ourselves, at each successive period of our labour in this department, that it would be the last wherein we should have to review the carnage of war, and the growing misfortunes of our country. We say misfortunes, because nothing less than guilty corruption, or frigid indifference, can affect to disguise, under a more pleasing appellation, the scenes which are passing before us,

us. Every succeeding day serves to develop the folly as well as the criminality of the present war,—a war which the English ministry might certainly have avoided, and which, at different periods, they might have terminated with glory. But the various classes of people have been deluded into its support by a series of frivolous and inconsistent pretexts; the passions of the rich and avaricious were engaged by proclaiming “that property was in danger;” and the fears of the timid, the peaceable, and the loyal, were excited by raising unfounded alarms of imminent conspiracies and fatal plots,—of assassinations and rebellions.

The obstinacy of our ministers in persevering in the war has been conspicuous at every period of it. When the tide of fortune ran against the French, after the defection of Dumouriez and the subsequent defeats, there was an absolute certainty of being able successfully to terminate the disastrous contest. A negotiation was, on the part of the enemy, indeed, attempted to be commenced. When at this period the opponents of the minister urged him, by every argument of prudence and reason, to treat, they were answered, “that it was not a time to offer terms to an enemy, when he was evidently so much in our power; and that the French would soon be compelled to yield to unconditional submission.” Thus our success has always been argued as a motive for our proceeding in the war, in the idle and puerile hope of marching to Paris; and our defeats have equally contributed to the same fatal effect, in the daily expectation of a change of circumstances.

On the 28th of January, came on, in the court of King’s Bench, the long-expected trial of Mr. William Stone. The prisoner was charged with high treason, in compassing and imagining the death of the king, and adhering to his enemies. He was accused of encouraging an hostile invasion of this country by the French, in so far as being privy to the purpose for which Mr. Jackson (who had been convicted of high treason in Ireland) came over, and giving him information, and corresponding with him on that business. The several overt acts, attempted to be proved in order to substantiate the indictment, all resolved themselves into this,—that Mr. Stone entered into the purposes of Mr. Jackson for invading this country, or Ireland.

Mr.

Mr. Jackson came from Hamburg, and landed at Hull, on the 26th of February 1794. He came immediately to London, and left with the captain of the vessel an address for directing a letter to him thus:—"Mr. Cockayne, Lyon's Inn, London." This *Cockayne*, it is well known, became afterwards the betrayer of his friend Jackson, and was employed by the ministry to watch his motions; he followed him to Ireland, and there gave him up, and brought him to conviction.

It was clearly proved, in favour of the prisoner, by his letters, and the evidence of Mr. William Smith, Mr. Sheridan, and others, that he endeavoured to convince the French, through the medium of his brother in Paris, of the absurdity of their ideas of invading this country; and that the prisoner had exerted himself to the utmost of his power to avert the misfortunes which might attend so rash a proceeding. He informed his brother, that the common people of England enlisted with alacrity, and suffered much distress without the usual spirit of insurrection or riot; that the war was popular; and, lastly, that any attempt on the part of the French at an invasion, must unite all parties to repel it, and of course prove fruitless. The trial lasted two days; and the jury, after a consultation of two hours and a half, brought in a verdict of *not guilty*, which excited an applause from the auditors sufficiently clamorous to merit the censure of the court.

On the first of February, their majesties, on their return from the theatre in Drury-Lane, were grossly insulted by some miscreants who mixed themselves with the crowd whom curiosity or baser motives induce to attend on similar occasions. By the royal proclamation issued on the sixth, it appeared, "that some person unknown, in company with a few other persons, to the number of twelve, or thereabouts, in a part of Covent-Garden opposite Southampton-Street, threw a stone, brick, or other hard substance, which struck, with great violence, one of the king's servants behind the carriage;—that afterwards, on the same night, as the royal carriage was proceeding in its return along Pall-Mall, opposite to John's-Street, some person or persons unknown threw into it a very sharp-edged and dangerous flint-stone, which broke one of the glasses of the coach, struck the queen, and fell upon the apparel

apparel of her female attendant, to the great and real alarm of their majesties." The proclamation concluded with offering a reward of one thousand pounds, and a pardon to any person or persons concerned in the said traitorous outrages, other than such person or persons as actually committed such acts of violence, who should give information, so that any other or others of the persons concerned therein should be apprehended and brought to justice.

In reviewing the late parliamentary proceedings of Great Britain, every real friend to the constitution must lament that unaccountable confidence in the minister which has appeared, and that reluctance which has been manifested by an immense majority to investigating any of his measures. During the reign of despotism in France, free-born Englishmen were in the habit of deriding the practice of the servile parliaments of that nation, who *registered the edicts* of a *tyrannical ministry*, because those dependents knew that contradiction was rewarded with either an odious epithet, or a prison, and ready assent with a place, a pension, or a title. We will not say, that, to Englishmen, the remark of the Roman poet may now be applied—*Muta tato nomine, de te fabula narratur.*—We trust there is yet spirit in the nation and its representatives, and that the period is approaching when they shall assert with their native ardour their legal and parliamentary rights.

Since the Christmas recess, the excessive scarcity and dearness of corn has necessarily employed much of the attention of parliament. A committee was appointed to inquire into the causes of such scarcity, and to provide the most proper means for remedying that grievance which pressed so heavily on the most useful part of society, the industrious poor. After several resolutions, reports, and debates upon the subject, an act was passed, granting the following bounty on corn imported in British ships, or in ships in amity with England, viz.—imported from Europe, south of Cape Finisterre, from the Mediterranean, or Africa, 20s. per quarter; on wheat not weighing less than 440lb. 16s. per quarter; and on wheat not weighing less than 424lb. 6s. per cwt.—On wheat-flour, until the quantity of wheat and flour together shall amount to 400,000 quarters, (estimating 2½ cwt. of flour to be equal to one quarter of wheat)

from

from any other part of Europe, out of his majesty's dominions, 15s. per quarter on wheat, and 12s. per quarter on wheat weighing as above; four shillings and six-pence per cwt. on wheat-flour; from his majesty's colonies in America, or from the United States, 20s. per quarter on wheat: these bounties to be allowed from the 24th December 1795, to the 30th of September 1796.

In this session a motion was made in the house of lords respecting the pension of Mr. Burke. The effect of that motion has been a literary warfare, of which we have already given an extensive review.

The motion to which we allude was made by the earl of Lauderdale on the 4th of March; it was for the reading of 10th William, chap. 23, and extracts from the Journal of the commons of 1701-2, and an extract from an address from the island of Barbadoes. His lordship, after the reading of the papers, entered into the history of the $4\frac{1}{2}$ per cents levied upon the exports from Barbadoes and the Leeward Islands. He showed that they were originally appropriated to the maintenance of the internal government of the islands. Afterwards they were granted, as part of the civil list, to king William. On his demise, when the question was to provide for the civil list of Anne, the house of commons addressed her majesty, praying that they might again be appropriated as heretofore; which was accordingly done. The first breach of this appropriation was of a seductive nature, as it was to provide for the earl of Chatham; but the whole history proved that this was a departure from the object and design of the grant. His lordship's design was to point out the illegality of granting pensions out of this fund, which would consequently affect that of Mr. Burke, it being drawn from the same source. His lordship therefore concluded by moving, "that an address be presented to his majesty, praying that the $4\frac{1}{2}$ per cents, granted by Barbadoes and the Leeward Islands, be appropriated to the government and defence of those islands." The motion was negatived by a great majority.

Mr. Grey, on the 15th of February, laid before the house a motion for peace, which he prefaced with an energetic speech, in which he observed, "That after a brilliant campaign, a motion for peace had been brought forward in

In that house, and rejected. The unfortunate campaign of 1794 followed; and after the taking of Landrecies, we experienced nothing but a series of defeats and disasters, which ended in the loss of Holland, though the protection of Holland was pretended to be one of the original causes of the war, and its preservation was asserted to be inseparably connected with the safety of this country. Soon afterwards, when the different powers were likely to form separate treaties with France, and leave us to negotiate by ourselves, it fell to his lot to bring forward a motion for peace, which, unfortunately for the country, did not meet with the approbation of that house. Mr. Grey adverted to the pacific message of his majesty before the last recess *, which induced him to withdraw a motion for peace which he had announced, hoping that his majesty's ministers would not be contented with a general declaration, but would adopt some measures for carrying into effect the pacific disposition expressed in that message. One advantage, he observed, had arisen from the frequent discussion of that subject in parliament: many objections of ministers were removed. It was no longer necessary to argue that the republic of France was capable of maintaining her treaties with other powers. It was now acknowledged that we might safely negotiate with the republic of France. He concluded by moving an address to his majesty, " beseeching him to communicate to the government of the French republic his readiness to enter into a negotiation for restoring the blessings of peace, upon terms equitable and honourable to both countries."

The speech of the minister in reply was more pacific than was expected; he assured the house that the interval of the recess had not been misapplied,—that, on the contrary, he and his colleagues had pursued all possible means to open every avenue to a negotiation. Matters were in train, he said, to meet any overture which the French might offer, and that, if necessary, he was ready to make the first opening.—He expressed no doubt, but as to the definitive period, for which he could not pledge himself. His language was, however, such as to intimate the hope,

* See our last Appendix.

which every humane heart would receive with pleasure; that a general pacification was at no great distance.

The enormous amount of the national debt to the sum of 360,228,020*l.* bearing the annual interest of 13,020,993*l.* has excited the attention of the intelligent part of the people, as an alarming fact, still augmenting by the growing expenses of a destructive war. The finances and taxes of this country being at this moment the most important subject for the consideration of Englishmen, we shall be more particular in reviewing the proceedings of the house of commons, upon the means to be pursued for keeping the vast and complicated machine of paper credit in motion.

In order to diminish, in some degree, the apprehensions excited by the devouring and monstrous appearance of the national debt, the minister exhibits a diminutive figure called the sinking fund, which, he assures the nation, will increase in twelve years to a size sufficiently large and athletic to give the terrific monster a mortal wound; and that, in forty years after that term, his dwarf will have acquired the skill and power of Apollo, and then totally destroy the devouring British Python.

The dispute between Mr. Boyd and his party as contractors for the loan granted in December last, and Mr. Morgan and his party as competitors for the contract, was decided in the commons in favour of the minister and Mr. Boyd, though it was clearly proved that the public had been losers to a considerable amount by that contract.

On the 22d of February Mr. William Smith read to the house the report of a committee which had been appointed to inquire into the merits of the case. He concluded his report with moving a series of resolutions, tending to prove the justice and necessity of allowing an *open competition for loans.* The resolutions were ordered to be printed, and to be taken into consideration on the 26th of February, when the minister had sufficient influence to engage the commons to agree to an amendment which virtually put a negative upon them all. Mr. Douglas, an able friend of administration, introduced the motion of amendment, which was in substance as follows:

"That it appears to this house that the principle of making loans for the public service, by free and open competition,

tion, could not be applied consistently with the circumstances of the case, and the equitable claims of individuals."

The minister's bill for granting by a vote of credit 2,500,000*l.* for the exigencies of the present year, was read a third time on the 22d of February. It was contended by the opposition side of the house, "that Mr. Pitt's plan destroyed the power of the purse, of which the house of commons had always hitherto manifested a laudable jealousy. To vote a sum for the services of government that would be necessary, and to grant no more, was the object of the house in this department. That in times of great emergency votes of credit were added, but with caution: the largest sum voted last war was one million; but the present vote was for two millions and a half; the magnitude of this sum was alarming.—That if the house were to proceed in this manner, the appropriation of particular sums would be ridiculous, and the whole might be thrown into a vote of credit without inquiry."

Mr. Grey's motion on the state of the nation, on the 10th of March, opened a large field for discussing the alarming state of the finances. The respectable mover prefaced his proposed resolution for a committee to be appointed to inquire into the state of the nation, with an elaborate and accurate account of the finances of this country, in which he observed that, "Whether the present struggle in France was to end in a republican form of government, or whether it terminated in a limited monarchy, we should be equally compelled to guard against those jealousies to which nations, like individuals, were liable: that we were now in the fourth year of the war; our expenses in the three first years of it had amounted to the sum of *seventy-seven millions*, the interest of which amounted to 2,600,000*l.* per annum. The sum thus incurred in three years was *greater than the whole of our national debt previous to the year 1756*. He then proceeded to state, in what stocks, and in what yearly proportion, these seventy-seven millions had been funded. The whole sum expended in six years of the *American war*, was no more than *56 millions*. Upwards of 17 millions had been voted for the army in the last three years; yet the excess beyond the expenditure had amounted in that time to *14,300,000*l.** All this was money expended,

not only without the consent, but even without the knowledge of parliament.

Mr. Grey then proceeded to draw a comparison between the three years of the American war, after the French had joined in the contest, viz. 1778, 1779, 1780, and to compare the expenditure of those, with that of the three last years. The extra expenses in those three years had amounted to no more than 5,800,000*l.*—in the three last years of the present war, the extra expenses amounted to nearly 14 millions. He gave then a brief summary, for the purpose of showing, at one view, the near proportion which the extraordinaries bore to the estimates, and that the sums expended without the sanction of parliament were nearly equal in amount to the grants voted by that house.

Recapitulation of the years 1793-4-5.

ESTIMATES.

Army	-	-	-	£. 15,200,000
Navy	-	-	-	17,600,000
Ordnance	-	-	-	2,600,000
				<hr/>
			Total	35,400,000

EXTRAORDINARIES.

Army	-	-	-	£. 13,770,000
Navy	-	-	-	14,350,000
Ordnance	-	-	-	3,160,000
			Total	31,280,000

The latter was the sum expended *without the sanction of parliament*; and the only fruits of this expenditure were discomfiture and defeat.

On the subject of barracks, he remarked, that the proceedings of ministers were an insult to the house, because the consent of that branch of the government to the erection of barracks had never been required. The building of new barracks had already cost the nation 1,100,000*l.* and according to the accounts then on the table for the first time, 200,000*l.* more was wanted. He then inquired into the probable amount of the peace establishment, if a peace were to be concluded immediately. With the increase of the half pay, the expenses of the barracks, and other inci-

idents, he rated the peace establishment at *twenty-two millions* annually. The whole of the taxes in that case, he estimated at 18,000,000*l.* to which if the new taxes were added, supposing no deficiency, there would be a total of 19,500,000*l.* From this statement he deduced this gloomy inference, that if a peace were immediately to take place, the people of this kingdom must still bear their present burthens, with *a further load of two millions and a half of fresh taxes.*

Mr. Jenkinson, as an advocate for the measures of administration, contended, that the general assertion "That this war was more expensive than former wars, was no ground of inquiry; for every war was more expensive than the preceding one. That it should be remembered that the country had been borne up more against the burthens of this war than ever it had been on any former occasion." He then took a view of the commerce of the nation, which, he contended, was in the most unexampled state of prosperity.

He stated the exports for the three years preceding the war, viz.

For the year 1790	- - -	£. 20,120,000
1791	- - -	22,731,000
1792	- - -	24,905,000
	Total	<u>67,756,000</u>

The average of which was 22,585,000

In the three first years of the war, the exports were as follows, viz.

In the year 1793	- - -	£. 20,390,000
1794	- - -	23,748,000
1795	- - -	26,222,000
	Total	<u>70,360,000</u>

So that the average of the three last years of the war exceeded the average of the three preceding years of peace, by about one million sterling in value; the average of the imports bore a similar excess, according to his account; therefore, under all the debts of the nation, the commerce and revenue still rapidly increased.

During this debate, the friends of the minister were not

able to contradict, in any essential point, the statement of Mr. Grey, "that if a peace were to be made to-morrow, it would be necessary to levy *new taxes*, to provide for a deficiency of two millions and a half, to raise the yearly revenue to the level of a peace establishment of twenty-two millions!"

In the month of April there appeared two curious, alarming, and strange political phænomena in the British house of commons,—a second budget, and a second loan, in the same session,—the effects of the present calamitous and destructive war. At the sight of these disagreeable phantoms, even the advocates for commencing hostilities began to exclaim, that "certainly it was imprudent in the ministers of Britain to rush into a distant consuming flame, which their surrounding seas must for ever have prevented from reaching them."

This second budget was brought forward on the 18th of April by Mr. Pitt, who observed, that when he opened the last, he had proposed to raise 135,000*l.* by a tax upon printed cottons; but since that time he deemed it advisable to relinquish it, and to substitute new taxes in its place.

The new taxes he proposed, and the estimates of their probable produce, were as follows :

A tax on dogs	- - - - -	£.100,000
A tax on hats	- - - - -	40,000
An additional duty of 2 <i>l.</i> per tun on wine	- - - - -	600,000

He then stated the terms on which the new loan of seven millions and a half had been contracted for :

120 <i>l.</i> 3 per cent cons.	- - - - -	80 <i>l.</i> 8 <i>s.</i> 0 <i>d.</i>
25 ditto reduced	- - - - -	16 10 0
Long annuity 5 <i>s.</i> 6 <i>d.</i> at 18 $\frac{1}{2}$		
years' purchase	- - - - -	5 1 9
		101 19 9

To this was to be added the discount at 2*l.* 14*s.* per cent, but which being taken for the half year, was only 1*l.* 9*s.* this made the whole of the *bonus* amount to 3*l.* 6*s.* 9*d.* Mr. Pitt dwelt a considerable time upon the *prosperous* state of our commerce, and the certainty of our resources. The taxes imposed in the three last years were as follows :

1793	-	-	-	£. 212,000
1794	-	-	-	905,000
1795	-	-	-	1,652,000

The taxes imposed in the first of these three years, produced in three years upwards of 600,000*l.* pounds. The taxes laid on in the second year, kept the same pace. In the last year the taxes imposed had actually produced 1,648,000*l.* It appeared, therefore, that the taxes laid on in every former war, tended to impair the permanent revenue; but in the present war the returns were as little fluctuating as in time of peace. Our income was even now, he said, 300,000 pounds annually, beyond the highest calculation of our peace establishment, which was sixteen millions sterling.

He then pointed out the benefits which had arisen from the establishment of the *sinking fund*. It was now, in proportion to the existing debt, more than double what it had been at the end of the last peace. If we proceeded, as we had done, to increase in credit, manufactures, and population, this fund must reach its summit, of four millions annually, to be employed in the liquidation of our debt, in the space of twelve years. In forty years after that period, the whole of our burthens, immense as they appear, would be utterly extinguished.

With this fascinating account of the national debt, and our resources, we shall contrast one, given to the public by an able mathematician and celebrated calculator *.

"With a debt of more than *three hundred and sixty millions*, and a war still raging, which threatens to increase the amount with many millions in addition, is it possible to contemplate our situation without alarm? Or can the circumstances of our enemies being in the gulph of bankruptcy and ruin (even admitting it to be true) secure us against the danger arising from a perpetual accumulation of new debts and taxes? Our resources, great as they are represented to be, must inevitably fail, if this system be continued; and when we are involved in the same ruin with our enemies, it can afford us but little consolation to reflect, that they have plunged into the gulph before us.

* Vide Mr. Morgan's pamphlet.

"By the seven years war, which began in 1755 and ended in 1762, the public debts were increased above seventy-one millions. By the American war, they were increased above one hundred and twenty millions; and by the present war they have been already increased above one hundred millions; so that the interest and management of the debt, the money appropriated for the sinking fund, together with the civil list and other expenses of government, even were peace to be concluded immediately, would require taxes to be raised annually to the amount of *twenty-two millions!*

"Our resources are not inexhaustible, nor our credit unbounded. During the last forty years, the national debt has been increased 300 millions, and at this very moment is increasing faster than ever. With two loans in one year, amounting to 36 millions sterling; with a loan also in the same year, to our ally the emperor, of 4,600,000*l.* and with an addition to the navy debt of one million and a half, the whole supplies for the next campaign still remain unprovided for!"

With respect to the advantages arising from the sinking fund, it is asserted by the same authority, "That by the addition of fresh taxes, in consequence of every new loan, and by the annual appropriation of one million from the consolidated fund, about $17\frac{1}{4}$ millions of the three per cents. have been redeemed since the year 1786; that is, the present debts have accumulated, in *three* years, to a sum which is *seven* times greater than the *sum paid off in ten years*; and, compared with the whole amount of the debt at this present time, the stock redeemed is, to the whole stock, in the proportion of one to twenty-four nearly; so that during a course of ten years, the national debt has been lessened about *ten-pence* in the pound! at this rate it is obvious that the total discharge of the public debt must be a tedious process. Supposing the war to be now ended, —a strict œconomy to be observed in all the expenses of government,—the sums for the sinking fund to be well applied,—and the peace of the country to remain uninterrupted for the next forty years,—the amount of the public debt at the end of that time might perhaps be reduced to one hundred and fifty millions!"

Mr. Pitt, on opening the second budget, gave the house of

of commons a much more flattering account of this important subject. He said, that in 52 years, the whole of our burthens, immense as they were, would be utterly extinguished by the growing advantages arising from the sinking fund!

In a few days after this, Mr. Pitt, in a committee of supply, moved "That the sum of 200,000*l.* be granted to his majesty, *to make good his engagements* with the king of Sardinia," which was agreed to. On the same day, in a committee of ways and means, the minister stated, that he intended to fund four millions and a half of navy, victualling, and transport bills in the 5 per cents. When he had made an agreement for this purpose, these funds were at 99. He proposed to divide these bills into two classes: the earliest were due immediately, and the remainder at eight months. For the first, 105 was to be given; for the second 104; this would make a *bonus* of four per cent. on the first class, and three per cent. on the second, which would be equal to a bonus of $3\frac{1}{2}$ per cent. This was agreed to. In a subsequent stage of this business, Mr. Fox opposed, with great strength of reasoning, the measures taken by the minister respecting his Sardinian majesty: but at length the torrent of the present infatuation, in favour of subsidising the continental powers, completely frustrated the cool and deliberate effort of minds unbiased by influence, and in habits of liberal and enlarged political investigation.

Perhaps there has hardly occurred a more extraordinary circumstance in *diplomatic history*, than the late abortive, if not pretended, overture for peace from the British ministry to the French ambassador at Basle. The public will easily recollect that the pacific declaration of his majesty to parliament was made on the 8th of December 1795,—precisely about the time when the contract for the loan was made with Messrs. Boyd and Benfield. It was naturally expected, therefore, that some effort to open a negotiation was *immediately* to be made, and some steps taken towards the restoration of peace. What then must be the surprise of every thinking person, to observe *three months* permitted to elapse without any attempt of this kind, while an *immense expenditure* was daily going forward in preparations for the renewal of hostilities? The alacrity of ministers, too, in breaking off an incipient negotiation, affords the best com-

ment

ment on their tardiness in commencing it; and certainly no person either in France or England, who reflects on these facts, will be disposed to give the British ministry too much credit for their *sincerity* in the transaction.

On the 8th of March, however, the minister found it convenient to break silence on this subject; and a note was transmitted to M. Barthelemy, ambassador of the French republic to the Helvetic body, from the British cabinet, through the hands of Mr. Wickham, requesting that he would transmit in writing his answer to three interrogatories: "Whether there was a disposition in France to open a general negotiation for the establishment of a general peace upon just and equitable terms, by sending, for that purpose, ministers to a congress, at a place which might be afterwards agreed upon? Whether there was a disposition to communicate the general grounds of a pacification, such as France would be willing to propose, in order that his majesty and his allies might in concert examine thereupon, whether they were such as might serve as the foundation of a negotiation for peace? or whether there was a desire to propose any other way whatever, for arriving at the same end,—that of a general pacification?"

M. Barthelemy returned an answer to this note, dated March 26, 1796, in which he informed Mr. Wickham, that he had transmitted his note to the executive directory, who had signified to him, "that they ardently desired to procure for the *French republic* a *just, honourable, and solid peace*; and that the step taken by Mr. Wickham would have afforded to the directory real satisfaction, if the declaration itself, which that minister makes, of his *not having any order or power to negotiate*, did not give room to doubt of the *sincerity* of the pacific intentions of his court." In fact, that if England sought for peace in good faith, would she propose a congress, of which the necessary result must be to render all negotiations endless? "The directory, animated with an ardent desire to procure peace, declared further, that, charged by the constitution with the execution of the laws, it cannot make or listen to any proposal that would be contrary to them. The constitutional act does not permit it to consent to any alienation of that which, according to the existing laws, constitutes the territory of the republic."

The total ignorance of our present minister on all subjects of foreign politics, we have frequently had occasion to expose; but it never was more manifest than in the present instance, since he appears utterly to have mistaken the tenor of this part of the message from the directory, and to have been totally unacquainted with the new constitution of France, which indeed it is impossible he can ever have perused. The constitutional act, referred to in the note, certainly does not prohibit the alienation of any part of the territory of the republic by an *open* treaty: it only prohibits the executive government from alienating any part of the territory by *secret articles*. Had our ministers, therefore, been statesmen, they would have demanded from the directory an explanation of the note:—"Do you mean to say, that you *will* not consent to any exchange or alienation of territory by an *open* treaty? or does the note only imply (which appears to be the fair construction) that you cannot, by the constitutional act, agree to any *secret articles*,—that is, articles not to be submitted to the legislative body, for the alienation of any part of your territory?" Such a demand must have produced a definitive answer respecting the views and objects of the executive government in France, and must have been highly satisfactory to the people of Great Britain. Contrary, however, to this rational and prudent mode of proceeding, our unfeigned statesmen had no sooner received this answer of the directory, than they published a note, dated Downing-Street, April 10, 1796, purporting, "that as the directory have declared the inadmissible pretension of appropriating to France all that the laws actually existing there may have comprised under the denomination of the French territory, and that no proposal contrary to it will be made, or even listened to, nothing is left for the king, but to prosecute a war equally just and necessary."

Here our ministers have used the royal name to a message wherein they acknowledged the existing government of France as being capable, in their own affected phrase, "of maintaining the accustomed relations of peace and amity." Why then insult the republic on the threshold of the negotiation? It was asked, in a style not appropriate to the occasion, whether *France* was disposed to negotiate? The French republic is nowhere mentioned.

The

The answer, sent by the directory, was certainly in terms such as might be expected;—they doubted the sincerity of the pacific disposition of our ministers;—they very naturally intimated that the hope of the British cabinet was, that the proposals must be without effect. What follows, of sternness in their demands, shows little more than that they were dealing with men whom they suspected, and for whose talents they seem to entertain the highest contempt.

But whence arises this extreme solicitude on the part of the minister for the aggrandisement of the house of Austria? The emperor's acquisitions on the side of Poland are much more important than what he has lost in the Netherlands. The question then is, whether the emperor shall hold all his new acquisitions, added to his ancient territories, and the French be obliged to give up all theirs; or whether, as the emperor has got a great deal, the French shall also get some accession of territory by the contest. If a good statesman was to hold the balance as minister of Great Britain, we cannot believe that he would incline the scale altogether in favour of Austria. We have never had reason to boast of the fidelity of that house. Austria is a despotic and consequently a strong government; France, while it is a republic, must be a weak and divided government, and therefore less formidable. Austria has no commercial advantages to present us with; France has it in her power to make great and many concessions in that way; and we will venture to assert that the only opportunity which the minister ever will have to obtain his own professed objects in the war,—“ indemnity for the past, and security for the future,”—will be, by forming an advantageous commercial treaty with France. But, unfortunately, the British minister appears completely to have imbibed the great and leading principle of Mr. Burke's new philosophy,—and “ his reason is instructed by his passions.”

As it was generally supposed that a dissolution of the house of commons was speedily intended, Mr. Grey, in the beginning of May, introduced a motion for passing a series of resolutions amounting to *an impeachment of ministers*. He charged them with having violated the laws, by which the sums to be expended were appropriated to distinct and specific purposes,—with having endeavoured to cover the mis-

application

application of the public money, by giving in false accounts to that house,—with violating the appropriation act,—with being guilty of a breach of the act which regulated the office of paymaster-general. He then observed that there were acts which annually passed that house for the purpose of appropriating the several grants to distinct purposes: they recited the sums which were voted for the army and navy. With respect to the former, those acts were most particular; they stated the several sums which were granted for subsistence, clothing, staff, &c. It then appeared, from accounts on the table, dated April 21st, that, for the article of clothing, there was a sum due of 644,000 pounds, which had been formerly voted and raised, but which had never been paid. Large arrears due to staff-officers were in the same predicament. The grants of every-session, he observed, were settled by the appropriation act. To divert those to any other purpose without the authority of parliament, was certainly a misdemeanor. There were other acts and guards placed by the constitution, and which had been violated in this instance. In the year 1782, an act had passed to regulate the office of paymaster-general of the forces; the object of this act was to guard against abuses, and to prevent the paymaster from retaining large balances in his hand. This act had also been violated. It appeared, from the accounts on the table, that the paymaster had in his hand a balance of not less than 83,000 pounds. In short, the charges brought by Mr. Grey were too well substantiated to be overthrown: the minister and his colleagues were therefore, in their defence, obliged to recur to the old maxim,—*Necessitas nullam legem habet*; they contended that whenever a breach was made in an act of parliament from necessity, and for the public good and convenience, those weighty circumstances went to an exculpation of a charge of violating the law. Upon a motion for the order of the day, Mr. Grey's was negatived by a great majority.

From the present circumstances of the nation, and the dissolution of parliament, we trust our readers will excuse us for a little anticipation of our next Appendix in stating the substance of the last grand effort of opposition, which was made in the upper house by lord Guilford, and in the commons by Mr. Fox.

In

In the house of commons, Mr. Fox went into a long and able detail of the principal events of the war, pointing out, as he proceeded, the numerous instances of the ignorance and obstinacy of ministers, by which they omitted every favourable opportunity to negotiate for peace. And, in the present alarming state of affairs, the conduct of ministers, in insulting a powerful and growing enemy at the threshold of negotiation, met with that reprehension from these two able defenders of their country, which it justly merited. The various arguments they made use of, were a recapitulation of all the best of those which have been employed on similar occasions during the war, with the addition of those which the late events have furnished. Mr. Fox concluded a long and able speech, by moving an address to his majesty on the conduct of ministers in the prosecution of the present war. The motion was lost by 216 votes against 42.

GERMANY.

The maxim of an English poet would not be at present ill adapted to the most serious reflection of the emperor of Germany—

“ There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted,—all the voyage of our life
Is bound in shallows and in misery.”

Had rectitude and self-preservation alone guided the conduct of his imperial majesty, the tide of success, which began to ebb soon after the fortress of Valenciennes surrendered to his arms, would have induced him to have concluded a peace with the French. He had then recovered all the Netherlands, and was in possession of several strong-holds taken from the French; and his allies, the English, were also in possession of the important port and harbour of Toulon, with the arsenal and all the shipping. He is now nearly reduced to the humiliating necessity of petitioning for peace from a nation whose extirpation he has threatened. Deprived of all the Netherlands, of several places on the Rhine,—his possessions in Italy lost, or in the most imminent danger,—his armies defeated,—and his ally in that quarter, the king of Sardinia, after losing a large share of his territories, compelled to give up his strongest places to the French, to procure a temporary armistice,—

Armistice,—with this gloomy prospect, he still remains the ally of England, and the enemy of the French republic.

R U S S I A.

The boasted aid, which England was to receive from the empress of Russia as her new and powerful ally, has hitherto been confined to the honourable privilege of victualling her ships in the Downs, at a time when the poor of this nation were suffering the greatest distresses through the scarcity of provisions,—and giving her sailors a few lessons in naval tactics.

The empress, (to use her own phrase) having restored *peace* and *order* in *Poland*, has exhibited some designs of giving, in her way, the same blessings to *Sweden*. If, indeed, her demands on that court are fairly stated, they are such as to excite the indignation and abhorrence of all civilised society; and the appellation given to one of her barbarian ancestors will find an appropriate application in the present times.—He was termed “The scourge of God!”

W E S T I N D I E S.

The intelligence from these islands has by no means answered the sanguine expectations raised by the circumstance of our sending out such a formidable force to their assistance. Many of the troops have arrived after encountering great difficulties. The French have also found means to send a considerable number to that quarter; so that at present the grand issue still remains in suspense.

A M E R I C A.

The majority of the inhabitants of the United States have long appeared attached to the republic of France. We are inclined to believe that their venerable president, Washington, is included in this majority; but his judgment and moderation have restrained him from adopting some rash measures which the enthusiasm of a very considerable number wished him to pursue. Hence some dissensions have arisen, which he has hitherto had the authority and respectability to assuage. The treaty with Great-Britain is still disliked by a formidable body in America, and is regarded as too humiliating for a powerful and increasing republic to have acceded to.

The

The president has lately been requested, by the house of representatives, to produce the various papers and proceedings which passed between the agents of America and the cabinet of St. James's during the negotiation of the said treaty. He, with a fortitude and prudence for which he is so celebrated, has refused to produce them, averring, upon rational grounds, that he acts entirely conformable to the constitution of the American states in persisting in that refusal.

The utmost unanimity appears to reign between the American and French republics. In the month of January, the minister of the latter presented to the president of the former the address of the committee of public safety to the Americans, with the standard of the French republic. The address was couched in terms of the warmest assurance of amity and good will.

The president's reply abounded with expressions of general philanthropy, and of friendship towards the French. "To call your nation brave," said he, "were to pronounce but common praise. Wonderful people! Ages to come will read with astonishment the history of your brilliant exploits! I rejoice that the end of your toils, and of your immense sacrifices, is approaching."

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